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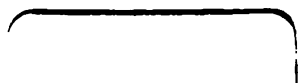
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AMICABLE CORRESPONDENCE
BETWEEN
TWO BENEFICED CLERGYMEN
AND
A CLERGYMAN WITHOUT CURE OF SOULS



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AMICABLE CORRESPONDENCE

RELATIVE TO

SOME POPULAR TENETS

AS HELD BY

THE UNITED CHURCH OF ENGLAND
AND IRELAND;

BETWEEN

A. B. AND C. D., BENEFICED CLERGYMEN,

AND

E. F., A CLERGYMAN WITHOUT CURE OF SOULS.

In Two Parts, with an Appendix.

EDITED BY E. F.

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ADVERTISEMENT.

IF, in an age of inquiry, of "Traets," of "Essays and Reviews," an apology be deemed necessary for obtruding on the reading world the present publication, an adequate plea may perhaps be found in the *occasion*, apparent in the opening Letters, which has given rise to the two correspondences comprised herein. The variety, also, and importance of the questions which are discussed, although but briefly, and the circumstance that the views of the parties engaged in the gentle combat are directly antagonistic, whilst ensuring an observance of the principle inculcated by the poet, "Audi alteram partem," will, it is hoped, secure to the "Correspondence" as impartial (if not general) a perusal as is reasonable to expect in this period of excitement and strong predilection. It is earnestly hoped, too, that the little work may prove instructive and otherwise useful.

The subjects treated of may be thus enumerated :—

Baptism.

Inspiration of the Bible.

Revision of Authorized Version.

Atonement and Reconciliation.

Sacrifices.

1 John v. 7.

Peculiar phraseology of the New Testament Writers,
especially of John.

The proper object of supreme religious worship.

PART I.

LETTERS BETWEEN REV. A. B. AND REV. L. F.



AMICABLE CORRESPONDENCE.

PART I.

I.

TO MRS. —.

The Glebe, Thursday, November 1, 1860.

MY DEAREST S——,—I received yours this morning; it has given me much pain: first, however, I have to express my sincere pleasure at learning that you are now *all right** as to your health. I cannot express the unhappiness I feel at E——'s determination to send F—— and (I conclude) the rest of the boys to a Unitarian, (rather) a *Socinian school*, and to bring them up in that faith, which, in my mind, is the most awful that *has ever yet been broached*; it cannot by any means be denominated a *Christian faith*, for the Christ whom they believe in is but a man, like other men, and therefore can be *no Saviour*! And without a Saviour, an Almighty, Omniscient, All-merciful, All-wise, and Eternal Saviour, what would become of us? E—— surely cannot deny that my giving my consent to his union with you depended upon his not interfering with or influencing *your* religious opinions or faith, and *those of his* children, should he have any—*most solemnly do I declare*

* The underscoring is scrupulously copied.—Ed.

that such was his decided affirmation to me the very evening he dined with me here, and received *my* assent and consent; the only remark he made with regard to the children *was* that he certainly did not approve of *catechisms*, and I immediately afterwards mentioned the circumstances of the conversation to your Mamma, and afterwards to C. D—— and M——, and I believe Dean ——, whom I had consulted upon the matter of the proposed union. 'Tis strange also, that if he was really *determined* to bring up his boys as "Unitarians," he *should allow them* to be *baptized in the Church of England!!* There is an inconsistency in this which I cannot understand—there are indeed far, far greater inconsistencies in the IMPROVED (!) version of the New Testament by the Unitarian party, one of the most fearful, dishonest, and ungodly publications that ever came forth from the press. . . .*

Oh, yes! if he did (know Christ) he surely would not for an instant entertain the thought of placing a child of his, *and* a grandchild of mine, under so awful and soul-destructive a system as Unitarianism, or *Socinianism*—the proper denomination. I merely throw out these few hints to you, but will, if you think well of it, write more fully to E—— in a few days.

Ever, dearest S——, your most attached

PAPA.

II.

TO THE REV. A. B.

England, November 6, 1860.

My dear Sir,—Amongst the many "ills that flesh is heir to" not the least painful is that of finding oneself at issue with friends on matters of grave importance. Such, I regret, is my position now in regard to two allegations in your letter to

* Here followed matter of a purely domestic and private character.—Ed.

S—— of last Thursday, one of which I conceive to have proceeded from misconception, the other from lapse of memory ; on both of them I deem it right to lose no time in addressing you once for all in my own justification. The first, and most important, is your statement that when I asked you on a certain evening to sanction my union with S——, I promised not to interfere with her religious opinions, and not to seek to bring up *any children we might have* in my own faith. Now, as regards S——, the statement is perfectly correct, and it is unnecessary to dwell upon that point. But as regards the latter portion of it, I am prepared to say the case was otherwise, and that there was no condition *proposed* of the kind ; nor, in fact, any reference made to *my children*, excepting when I stated how my property was settled, which, I believe, I detailed to you on that occasion pretty fully. Neither was there any reference made by you to my religious sentiments except what I have just admitted touching S——. But you were pleased to tell me you had inquired of Mr. M—— concerning *my character*, and were fully satisfied on that head. What a pity it is, if such a condition regarding our children appeared indisensable to you, that you did not take an opportunity at that time to bring forward this question, one, in my opinion, of the utmost delicacy and gravity, in conjunction with me, in presence of Mr. M—— or C. D——, or any of the persons you allude to ! Such a proceeding must have effectually prevented all misconception on that point. With or without a promise I certainly never would interfere with my wife in training up our daughters according to her own religious views. But as regards any sons we might be blessed with, I feel that I would suffer death rather than waive my *right* and *duty* to have them educated in those principles which I have conscientiously adopted. It is but very recently that I learnt you entertain the impression you express. I never intended to moot the subject to any person ;* I considered it a matter of course that our daughters should go with

* i.e. Persons of *opposite views* to the writer's.

their Mamma, and the sons with their Father. Is it then credible, that under the convictions I held and have fearlessly avowed, I should consent without remonstrance or hesitation to such an arbitrary and humiliating condition as that you allege?

With respect to the baptism of my sons in the Church of England, etc., was I to leave them* unbaptized? I believe no true member of that Church would deem it necessary to re-baptize a child that had been already christened in the Church of Rome. I am satisfied that the administration of that rite in either denomination is an effectual mode of *admittance* into the church universal; and that sect (call it what you please), which is so well abused and "everywhere spoken against," uses a similiar form for that purpose, in conformity to the injunction of Christ and the practice of the Apostles, without regard to human creeds, confessions, or catechisms. With respect to these last especially, I have long entertained the opinion, and expressed it before I had any thoughts of marrying, ooth in my brother's family and elsewhere, that it would be well if young persons were brought up unbiassed by dogmatical teaching or the use of controversial catechisms until they were of an age to form their own conclusions from God's Word. This may appear Utopian and impracticable. It is, however, I believe, carried into practice by most Unitarians unless coerced by circumstances to act otherwise. If on the evening already referred to I gave utterance to such a sentiment regarding young people generally, which is very possible, it may, combined with your wish, have occasioned your misconception. But I now repeat most positively that on the occasion in question, or any other, was no pledge nor condition touching my "children, should I have any," or their religious education, proposed by you or given by me.†

And now, sensible of my own sincerity and what conscience demands in such a case, "with me it is a very small thing to be judged of man's judgment;" but, in humble imitation of

* Resident at a distance from any persons of Unitarian views.

† The second allegation, being of no general interest, has been omitted.

our great exemplar, "I commit myself to Him that judgeth righteously." Isolated in a manner, and expecting little sympathy from connections, I hope to exercise faithfully (D.V.) the liberty which God and just laws have accorded to me for the future happiness of my children.

Yours, sincerely attached,

E. F.

III.

TO THE REV. E. F.

The Glebe, Friday, November 9, 1860.

My dear E——,—I have this morning received yours, and take the earliest opportunity to reply.

You state correctly, that with regard to S——'s religious opinions, you promised not to interfere with them, and I trust you have not in any way. But you seem to have forgotten that, although there was no *condition proposed* or *made* in reference to your children, you really did remark, regarding them, that you did not approve of Catechisms; and I was under the impression, from what you did say, that you would not exert any influence upon either your sons or daughters to bias their minds, or lead them to embrace the principles and opinions which you have, I must declare, been most unhappily led to adopt: the impression was, in fact, so deeply fixed in my mind, that I mentioned the whole of our conversation the same evening to my wife—who told it afterwards to S—— and others; and I mentioned it also to C. D—— and my friend M——. I certainly did not invent it, nor did I misconceive what you said. The idea that your daughters should go with their mother, and your sons with their father, was not once broached or hinted at; had it been so, I should at once have put an end to this matter *in toto*.

Then with regard to the baptism of your sons, as well as

your daughters, in the Church of England,—which you are aware is solemnized in the name of the Trinity, according to the commandment of our Lord Jesus Christ, the divine Head and Lord of the Church,—I must really assert again, there is a positive inconsistency in rearing them up afterwards in the principles and opinions of the Unitarian sect, which denies *the faith* ever held and maintained by the Church of England and Ireland. And the reason why *we* do not re-baptize a child that had been already baptized in the Church of Rome, is, that she does not deny that *cardinal truth*, though she has mixed up with it sundry unscriptural and absurd dogmas. With regard to your children, sons as well as daughters, being instructed in the Catechism of the Church of England, we were *well pleased* to find that you did not object to it. When they were in the habit of going to — church they were well examined therein on Sundays, by the Rev. Mr. —. We were in great hopes that you had in a measure been brought to a more correct and scriptural view of the Great Subject. You state, however, that the Unitarians use a “similar form of baptism with the Church of England.” If they do (but I never met it), they surely do not use it in the same sense; nor can they regard the injunction of Christ in the same view that the Church of England does. I perfectly disagree with your notion “that young persons should be brought up unbiassed by doctrinal teaching, or the use of catechisms, until they are of age to form their own conclusions from God’s Word.” The Scriptures are wholly and unmistakeably adverse to any such idea.

Mr. Martineau, one of the most prominent Unitarians of England, makes the following confession:—

“I am constrained to say that neither my intellectual preference nor my moral admiration goes heartily with the Unitarian heros, sects, or productions of any age. Ebionites, Arians, Socinians—all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity.

"I am *conscious* that my deepest obligations, as a learner from others, are in almost every department to writers *not of my own creed*! In Philosophy, I have had to unlearn most that I had imbibed from my early text-books, and the authors in chief favour with them. In Biblical interpretation, I derive from Calvin and Whitby the help that *fails me* in Crell and *Belsham*! In devotional literature and religious thought, I find nothing in *ours* that does not *pale* before Augustine, Tauler, and Pascal. And in the poetry of the Church, it is the Latin or German hymns, or the lines of Charles Wesley or of Keble, that fasten on my memory and heart, and make all else feel *poor and cold*!!

"I cannot help this; I can only say, I am sure it is *no perversity*! And I believe the preference is founded in reason and nature, and *is already widely spread among us*. A man's 'church' must be the home of whatever he most deeply loves, trusts, admires, and reveres—of whatever most *divinely expresses* the *essential* meaning of the Christian faith and life. And to be torn away from the great company I have named, and transferred to the ranks which command a *far fainter allegiance*, is an unnatural, and for me an inadmissible fate."

Believe me, my dear E——, I am far more anxious about the spiritual and eternal welfare and well-being of your immortal soul, than I can find words to express. For I am satisfied as I am of my own existence, that Unitarianism is not Christianity! We do not hold or believe in the same Christ, the same Eternal, Almighty, All-wise, All-gracious Saviour. We must for ever renounce all hope of salvation from any work or works that we *have* done or *can* do, however *good*, amiable, lovely, or holy they may appear to us to be, and we must rest wholly and solely upon *His* gloriously finished work, who is pre-eminently styled "Jehovah our Righteousness" (Jer. xxiii. 5, 6, Phil. iii. 8, 9), *that work* which in John xvii. He declared to his Father He had "finished." In that work alone we must glory (Isaiah xlv. 22, 25). In that alone can we without fear meet death, and rejoice in the

full assurance of entering into the kingdom which God has prepared for all that really believe in the name of the Lord Jesus Christ.

Kindly allow S—— the perusal of this.

IV.

TO THE REV. A. B.

England, November 11, 1860.

My dear Sir,—Your letter of the 9th instant reached me this morning, and conveyed no slight relief to me by its frank admission (such as might be expected from you), that “there was no condition proposed or made in reference to my children.” And it is equally true that “the idea that my daughters should go with their mother, and the sons with their father, was not broached or hinted at.” I stated in my last that this appeared to me “a matter of course.” I made no allusion to it on the evening in question, nor do I think I could have brought myself spontaneously to speak to you of my future family. As I have already stated, anything that may have been said by me touching dogmatical or catechetical instruction must have had reference to young people generally. I don’t quarrel with any one for their opinions on such speculative points. I only beg for similar *justice*, (*toleration* I need not,) to myself. In the same spirit I would join with any individual acknowledging “one God and one mediator between God and man, the man Christ Jesus” (1 Tim. ii. 5), in prayer or the Holy Communion, provided there was nothing (in my view) decidedly idolatrous employed, and would say to none, “Stand by, I am holier than thou!” The prayers and thanksgivings in the baptismal service of the Established Church are all addressed to God through Christ, and I think that form generally is a fair model. I drilled my children so well at home (although not dogmatically) in the Old and

New Testaments, that the clergyman of the parish was surprised at their proficiency. I considered it desirable they should have the habit of attending divine worship, and I don't believe that any impartial person would taunt me with inconsistency under the circumstances in which we were placed.

I have no inclination for controversy at present. Unitarians are agreed on the grand point of not giving God's glory to another; therefore they worship the one God and Father of all through the one mediator, the man Christ Jesus, as he enjoined and practised himself. On all minor points they advocate complete freedom of opinion; and this system tends more effectually to harmony and union amongst them than the old plan of compelling assent to a multitude of articles—articles of human composition.

Mr. Martineau is an able and eloquent man, and, through his talents and estimable qualities, is justly influential in the Unitarian body. But he is also known to be mystically disposed; something, perhaps, after the fashion of Quesnel and the Jansenists. He favours the principle of the gradual development of the human race in spiritual knowledge and graces; he therefore lays more value on the internal and spiritual power, and suitableness of the Christian revelation, than on any external evidences of their Divine origin. Hence his admiration of the writings of many *not of his creed*, the Augustines, Pascals, Wesleys, Kebles, and his superfluous aspirations to be included in the same goodly fellowship and ranks of the Christian army, with those noble spirits.

To revert to the charge of inconsistency regarding the baptism of my sons. I can see none. I would rest satisfied with the administration of the rite, by any party, under *circumstances of necessity*; for instance, by a military or naval officer at sea, or in a remote region, if done according to Christ's direction in name of the Father, Son, and Holy Ghost, which can only be interpreted, in a Trinitarian sense, by *adding to God's word*; by prefixing "God" to each of these names, or by tacking to the end the human article "three persons and

one God." We read of being baptized unto Moses (1 Cor. x. 2), and unto John's Baptism (Acts xix. 3).

It may then suit a purpose to bring a charge of inconsistency. I can but repudiate it, and leave such nice questions to be settled to their own satisfaction by the churches of England and Rome. The prime object of Unitarians is, to diffuse the knowledge of the *Father*, as "the only true God, and of Jesus Christ whom he has sent" (John xvii. 3); to strive as Christ did, not to introduce a second or a third object of divine worship, but that the Father's glory shall not be transferred to another (John vii. 16, 17, 18); and to proclaim the only genuine scheme of free and unpurchased salvation and *reconciliation of man* to God.

E. F.

V.

TO THE REV. E. F.

The Glebe, Thursday evening, November 15.

My dear E——,—In reply to yours, received this morning, I have not much to remark. I do not of course *exactly* understand some of your statements, or in what sense you mean them to be understood. For instance, with regard to Baptism, which the Lord Jesus Christ commanded with divine authority to be solemnized "in *the name* of the Father, *and of the Son*, and of the *Holy Ghost*," I confess I do not understand how the Unitarians, more properly "Socinians," can really give a fair and just explanation of this command. You say that Christ's "directions" can only be understood as Trinitarian "by adding to God's word," viz. by prefixing "God" before each of the names, or by tacking at the end the human article "three persons and one God." I answer, no! we see no necessity whatever for doing any such thing:

that sacred truth is unquestionably *involved* in the words of the command, and we find the doctrine very fully and clearly set forth in many other parts of the inspired word of God. And surely you cannot believe that the Apostles understood the Saviour's command to mean that the ordinance should be solemnized "in the name of the Father," as God, and of "the Son," as a creature; and of the "Holy Ghost," as an attribute or quality in the Godhead!! *Again*, you say that you would join with any individual acknowledging "one God and one mediator between God and man, *the man Christ Jesus*." Am I to conclude your view of this text to be that the mediator Christ is *man only*, born of Joseph and Mary? If so, He certainly *is not the mediator* whom St. Paul inspired of the Holy Ghost *means*, and he *is not the mediator* by and through whom the Godhead is to be *known, approached, and worshipped*! The Apostle elsewhere gives us most clearly and unmistakeably to understand *who* and what sort of a Being the mediator is. For instance (Rom. ix. 5), "He is God over all, blessed for ever, *Amen*." I know the Socinians try to get over that Scripture, but they cannot do so *honestly*. Again (Phil. ii. 5-11, Col. i. 15-20, and Titus 11-13), out of which glorious Scripture Mr. Belsham thus endeavours to escape.—"It may have been a slip of the Apostle's tongue in dictating!! or a mistake of his amanuensis! or an error of some early transcriber!! or there may be a various reading!! or the words might be intended in a different sense!! or the Apostle might not study perfect correctness of language!! or there might be some other reason which cannot be discerned!!!! I will give up the text, Mr. B. adds, as altogether inexplicable, *sooner than I will believe* that the Apostle intends, in this casual incidental manner, to teach (dogmatically I suppose) a doctrine so new and incredible!!" What an awful declaration is this! 'Tis evident that Mr. Belsham, at least, spurned the idea of the plenary inspiration of God's holy and blessed word!

Again you state, "The prime object of Unitarians is to

latter Epistle to the Corinthians we read, "*The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.*" In Ephes. iv. 4, 5, 6, we read "*One Spirit, one Lord, one God and Father of all, who is above all,*" etc. In Titus iii. 6, "*But after that the kindness and love of God our Saviour towards man appeared, by the renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour ;*" and in 1 Cor. viii. 6, where two of the names occur, "*But to us there is but one God, the Father, of whom are all things and we in (or unto) him ; and one Lord Jesus, by (rather through, δι')* whom are all things and we by (or through) him." Words cannot be more explicit. Justin Martyr, whose account of baptism and other rites in the second century I have been lately perusing, says, "*The new disciples are laved in water in the name of God the Father and Lord of all, and of our Saviour Jesus Christ, and of the Holy Spirit.*" J. D. Michaelis observes, "*The eternal Divinity of the Son, so clearly taught in other passages, is here not even mentioned; and it is impossible to conclude from this passage whether the Holy Spirit be a person.*" This is from his '*Burial and Resurrection of Jesus Christ,*' pp. 325-327. So much for your assertion that "*that sacred truth is unquestionably involved in the words of the command*"!

On your reference to Rom. ix. 5, (as you have favoured me with extended quotations on other points,) let me offer a few remarks from the Commentary on Romans by Professor Jowett. He places a full stop after "*came,*" and makes the subsequent clause stand thus, "*God, who is over all, is blessed for ever, Amen!*" His notes on the passage run thus:—"Who is over all.' It is a question to which we can hardly expect to get an answer unbiassed by the interests of controversy whether this clause is to be referred to Christ; or, as in Lachmann, to be separated from the preceding words and regarded as a doxology to God the Father uttered by the Apostle on a review of God's mercy to the Jewish people. Against those who refer the ambiguous clause to God and not to Christ, it is

argued:—1st, That the doxology thus inserted in the midst of the text is unmeaning. 2nd, That here, as in Rom. i. 3, the words *κατα σαρκα* need some corresponding clause expressive of the exaltation of Christ. 3rd, That the grammar is defective and awkward.

“It is replied to the first objection, that the introduction of such doxologies in the midst of a sentence is common with Jewish writers.

“To the second it is answered that St. Paul is not here contrasting the humiliation and exaltation of Christ, which would be out of place in this passage, but simply declaring the fact that ‘Messiah was of the Jews.’

“To the third, which is the strongest objection, that the omission of the verb is usual in such formulas.

“It may be added: (1) That the language here applied to Christ is stronger than that used elsewhere, even in the strongest passages:—Titus ii. 13; 1 Tim. iii. 16 (where *ος*, and not *Θεος*, is the true reading); Col. ii. 9. Had St. Paul ever spoken of Christ as God, he would many times have spoken of him as such, not once only, and that by accident.

“(2) That in other places the Apostle speaks of one God, as in 1 Cor. viii. 4; Ephes. iv. 6; and in 1 Tim. ii. 5, of one God and one Mediator between God and men.

“(3) That nearly the same expression, *ὁ ὡν εὐλογητος εἰς τοὺς αἰῶνας*, occurs also in 2 Cor. xi. 31; but that it is applied not to Christ himself, but to ‘the God and Father of our Lord Jesus Christ.’

“(4) That the introduction of the doxology, if it be referred to Christ, is too abrupt a transition in a passage the purport of which is, not to honour Christ, but to recount the glories of the Jewish race, in the passionate remembrance of which the Apostle is carried on to the praises of God.

“(5) That in the phraseology of St. Paul, *κατα σαρκα* is not naturally contrasted with *Θεος*, but always with *ἐξ επαγγελίας*, *κατα πνευμα*, and is often used without contrast.

“(6) That the word *εὐλογητος* is referred in the New Testament, as the corresponding word in Hebrew, exclu-

sively to God the Father, and not to Christ. Mark xiv. 61; Luke i. 68; Rom. 25.

"Patristic authority is in favour of referring the clause in dispute to Christ. Wetstein has led himself and others into error by assuming that the Fathers who denied that the predicate *ὁ ἐπὶ πάντων Θεός*, could be applied to Christ, would have refused to apply to him the modified form *ὁ ὢν ἐπὶ πάντων Θεός*. The evidence of Irenæus, Tertullian, Origen, and Theodoret on this passage; Athanasius, Hilary, and Cyril, shows clearly the manner of reading the words in the third and fourth century. But the testimony of the third century cannot be set against that of the first, that is, of parallel passages in St. Paul himself."

In Philip. ii. 6-11, I would observe that the sentiment of the passage may be illustrated by the incident narrated in John xiii. 3-5, 13-15, "Jesus knowing that *the Father had given all things into his hands*, and that he was come* from God and went to God," proceeds to wash the feet of his disciples. After which he goes on to say, "Ye call me Master and Lord, and ye say well, for so I am: if I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet, for I have given you an example, that ye should do as I have done to you." Here, although endowed with divine gifts and authority, he condescends to menial offices as an example to the disciples, and to all his followers.

Again, the tenor of the passage in Philip. ii. is paralleled in some measure by that of 2 Cor. viii. 9: "For ye know the grace of the Lord Jesus Christ, that though he was rich" (as in John xiii. 3), "yet for your sake he became poor" (rather, "lived a beggar"), etc. In John we see that his possession of divine gifts and his voluntary self-abasement were *contemporaneous*. So also are they represented in 2 Cor. viii. 9, according to the following authorities:—H. Stephens's 'Thesaurus,' vol. iii. pp. 587-8, "*πτωχευω*, mendicus sum, vivo; mendi-

* In John i. 6, it is said, "There was a man *sent from God*, whose name was John." If John was *sent from God*, then he must have been previously *with him* in the same sense.

cando vivo ; mendico: said of Christ, ‘ for your sakes he lived asking alms,’” etc. ; Dr. Robinson’s *Lexicon*, p. 728, “ To beg, to be a beggar. In N. T., to be or become poor,” etc. ; Castalio, “ Pauper fuerit ;” Rosenmüller, “ In maximâ paupertate vixit ;” Barrow, “ He was a beggar for us.”* Again, J. D. Michaelis, *apud* J. P. Smith’s ‘ *Script. Test.*’ vol. ii. p. 365, is quoted at length, beginning thus,—“ The eternal divine nature is not here the subject of discourse, but Jesus as a man,” etc. Macknight renders the place thus : “ For ye know the goodness of the Lord Jesus Christ, who, though he was rich, being the proprietor of the whole world, yet for your sakes he lived in absolute poverty, that ye,” etc. I could cite other authorities, but deem these sufficient to justify the conclusion that the possession of riches and the self-inflicted life of poverty alluded to in 2 Cor. viii. 9, were co-existing in the life of Jesus upon earth, as in John xiii., already referred to. Now I humbly maintain that a similar sentiment and lesson are intended to be conveyed in the passage referred to by you, Phil. ii. 5-8. Jesus was the image of the *Invisible God* by divine endowments ; “ We beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth ;” “ *The glory which thou hast given me I have given them*, that they may be one even as we are one,” John i. 14, and xvii. 22. Again, John xiv. 8-10, when Philip entreated him to show them the Father, Jesus replied, “ He that hath seen me hath seen the Father.” Now even you don’t believe that He was *the Father*. How, then, had they seen the Father in seeing him ? He explains himself thus : “ Believest thou not that I am in the Father and the Father in me ? The words that I speak unto you I speak not of myself, but *the Father that dwelleth in me, He doeth the works.*” ’Tis thus the glory and image of the invisible God shone forth in Christ Jesus ! But although in the form (not the reality) of God, he humbled himself and assumed the form (not the reality) of a servant, rejecting earthly grandeur and enjoyment, he made himself of

* See his Works, Sermon 4, vol. iii. p. 42.

no reputation, yea humbled himself to become obedient unto death, even the death of the cross.

It remains now to show from orthodox authority that the sense of the latter clause of this verse (Phil. ii. 6) is consonant to the view I have endeavoured to present of the entire passage (6-8). Whitby renders it: "Did not covet to appear as God." Sherlock thus: "Was not fond or tenacious of appearing as God; did not eagerly insist to be equal with God."* Morus: "Tamen non rapiendam judicavit *similitudinem* cum Deo."† Professor Stewart: "He regarded not the being equal with God as a thing to be eagerly coveted."‡ Bloomfield says: "Whitby is right in maintaining that *αρπαγμα* is put for *αρπαγμα*. It signifies a prey, and, metaphorically, a thing to be caught at, seized, and held fast. The sense, then, is, 'He did not eagerly seize and tenaciously hold.' " Macknight observes: "Whitby hath proved, in the clearest manner, that *ισα* is used adverbially by the Septuagint to express *likeness*, but not *equality*, the proper term for which is *ισον*. If *μορφη Θεου* signifies *the nature of God*, and *ισα Θεω* the *being equal to God*, the Apostle hath said of Christ, 'Who having the same nature and perfections with God, thought it no robbery to be equal with God in nature and perfections;' but this is a tautology which cannot be imputed to so accurate a writer as St. Paul." Robert Hall says: "We are willing to admit *the correction* of the common version suggested by our opponents, and consider the meaning of the latter clause that he 'did not eagerly retain *the likeness* of God.' The force of the adverb which introduces the subsequent clause, and the general structure of the passage, appear to me to justify such an alteration."§

A few words will, I think, suffice to dispose of Col. i. 13-20. It is absurd to suppose that the Apostle, in discoursing of

* Works, vol. ii. pp. 467-471, Discourses.

† *Apud* Smith's Scrip. Test. vol. ii. p. 373.

‡ Syntax of the N. T. Dialect, p. 378.

§ Notes of Sermons, Works, vol. v. pp. 24, 25.

"*the kingdom of God's dear Son,*" would go back to the Mosaic creation of the sun, moon, and stars, etc. The "all things in heaven and earth" of verse 16 are particularized there as "thrones, dominions, principalities, and powers." And that they mean intelligent beings is further evident from verse 20, "And (having made peace through the blood of His cross) by him *to reconcile all things* unto himself, whether they be things in heaven or things in earth." From the prepositions also employed in verse 16, it appears that these beings were constituted *in, through, and for* or unto Christ. This place requires no further observations. Like that in Phil. ii., it is relied upon for its *sound* rather than its *sense*. There is one expression however at verse 20 which deserves to be noticed, as it sounds very Unitarian, viz. "By him *to reconcile all things unto himself,*" and the corresponding language in Eph. ii. 16, "And that he might *reconcile both unto God.*" And so 2 Cor. v. 18, 20, "All things are of God, who hath *reconciled us to himself* by Christ Jesus."* "God was in Christ *reconciling* the world *unto himself*, not imputing their trespasses unto them." Like the compassionate father in the parable, who seeing him a great way off, ran and fell on his neck. "Now then," adds the Apostle, "we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." So again, Matt. v. 23, 24 (so sophistically distorted by Magee, if I remember rightly), in which he who has wronged another is enjoined by our Saviour, before approaching the altar, "first

* The Epistle to the Colossians and that to the Ephesians, which appear to have been penned about the same time, and dispatched by the same hand, resemble and illustrate each other. Thus, as parallel to the above passages of Colossians, we find the following statements in Eph. ii. 10, 14, 15, 16: "For we are his *workmanship, created in Christ Jesus* unto good works—for he is our peace, having made both one (Jews and Gentiles)—having abolished in his flesh the enmity, for to make in himself of twain one new man—and that he might reconcile both in one body unto God by the cross." Again (i. 9, 10), "Having made known unto us the mystery of his will—that in the dispensation of the fulness of times he might *gather together in one all things* in Christ, both which are in heaven and which are on earth;" of course, the Jews and the Gentiles.

be reconciled to thy brother, and then come and offer thy gift." We all well know—

"Mercy to the *injured* doth belong;
He ne'er forgives that doth inflict a wrong."

With God, the true and only propitiation for deliberate sin has ever been a broken and contrite heart (Psalm li. 17). No sooner had David said, "I have sinned against Jehovah," than Nathan answered, "Jehovah also hath put away thy sin, thou shalt not die" (2 Sam. xii. 13). Consider also the Lord's declaration regarding Ahab by Elijah (1 Kings xxi. 29). The same truth is taught by the Saviour in the parable of the two debtors, who, having nothing to pay their debt with, were *frankly* (freely) *forgiven* by their creditor (Luke vii. 41, 42). In another, when the ungrateful servant is complained of to his master, the latter says, "O thou wicked servant, *I forgave* thee all that debt *because thou desiredst me*," etc. (Matt. xviii. 32). Again, from the parable of the householder and the husbandmen (Matt. xxi. 33, 41), we learn that the object for which he sent to them, first, his servants, and lastly his son, and for which they incurred persecution and death, was that they might receive the fruits of the vineyard from the husbandmen. And not to multiply here quotations from the Epistles to the same purport, we read in 1 Pet. i. 18, 19, "Ye were not *redeemed* with corruptible things—from *your vain conversation*—but with the precious blood of Christ," etc. This I believe to be the simple Gospel, and means free salvation, without money and without price.

Your last Scriptural reference, I believe, is Titus ii. 13, the literal rendering of which is, "The appearance of the glory of the great God and of our Saviour Jesus Christ." This is best illustrated by those passages of the Gospels where our Saviour speaks of his future coming. In Matt. xxv. 31 we read, "When the Son of Man shall come in his glory, and all the (holy) angels with him," etc. In a previous chapter (xvi. 27) he had said, "For the Son of Man shall come in *the glory of the Father*, with his angels." In Mark viii. 38, similarly,

"When he cometh in the glory of his Father, with the holy angels." Again, Luke ix. 26, more comprehensively, "When he shall come in his own glory, and in his Father's,* and of the holy angels." I look, then, upon Titus ii. 13 as a concise mode of expressing the same fact, combining the glory of the Father and of Christ in the one great manifestation. It is to the latter in his exalted state, and on the occasion, perhaps, of his coming to judgment, that these quotations refer: when "hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64); and when "God will judge the world by that *man* whom he hath ordained" (Acts xvii. 31).

I offer two or three learned authorities for the preceding view. Doddridge says that the original "might with propriety be rendered, 'Our God and Saviour Jesus Christ,' though they are also susceptible of the other (the common) version." Wynne observes: "The original words might be rendered, 'Our God and Saviour,' but I have retained the vulgar translation as the more natural interpretation, alluding to the Son of Man coming in his own and his Father's glory." J. G. Rosenmüller remarks: "This glory is spoken of God and Christ, because God hath bestowed it on him. Some, however, refer both predicates to the same subject; against which opinion see what Moldenhauer justly remarks in his comments on this passage." Finally, in considering such places, controversially or otherwise, this canon, laid down in Horne's 'Introduction to the Study of the Scriptures,' ought to be kept in view: "When easy and natural interpretations offer themselves, those interpretations ought to be avoided which deduce astonishing and incredible doctrines."† I confidently hope, therefore, you will not in future insist on the unscriptural interpretation you would impose on Titus ii. 13.

I would now, in turn, remind you of some of the many passages which, in their simple and obvious meaning, are

* More literally, *and of the Father, &c.*

† This quotation is supplied by Wilson's 'Concessions of Trinitarians,' p. 75. Manchester, 1842.

opposed to the Trinitarian doctrines, although not expressly levelled at them, because, as I hold, those opinions were not then thought of. To one who addressed him as "Good Master," Jesus replied, "Why callest thou *me* good? There is none good but *one, that is God*" (Matt. xix. 16, 17; Mark x. 17, 18; Luke xviii. 18, 19). To a Scribe, who inquired which was the first and great commandment, he said, "The first of all the commandments is, Hear, O Israel, Jehovah our God is one God, *Jehovah is one*; and thou shalt love the Lord," etc. (Mark xii. 28, 29, 30). In his address to *the Father*, in John xvii., at verse 3, he says, "And this is life eternal, that they might know *thee, the only true God*, and Jesus Christ, whom thou hast sent." Could any language more plainly distinguish Jehovah from Christ and all other beings than these passages do? His habit of prayer shows his dependence upon God. Hear his remarkable appeal from the cross: "My God, my God, why hast thou forsaken me?" (Matt. xxvii. 46; Mark xv. 34). [Quære: Had the *second* person of the Trinity also left him, in your opinion?] Again, to the Disciples, after his resurrection, he says, "I ascend to my Father and your Father, to my God and your God" (John xx. 17). Then let us attend to his words in his exalted state: "Him that overcometh will I make a pillar in the temple of *my God*, and I will write on him the name of *my God*, and the name of the city of *my God*, which cometh down out of heaven from *my God*" (Rev. iii. 12). And in the following striking passage (Rev. xv. 3, 4), "And they sing the song of Moses, the servant of God, and the song of *the Lamb*; saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints; who shall not fear thee, Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee," etc. When upon earth, he stated that his knowledge was limited: "But of that day and hour knoweth no man (no one); no, not the angels of heaven, but my Father only" (Matt. xxiv. 36). "Neither the Son," is added in Mark xiii. 32. His power also, he said, was limited. "But to sit on

my right hand and on my left is not mine to give, but to those for whom it is prepared of my Father" (Matt. xx. 23).^{*} To whom did he pray and direct his followers to address themselves? Not to the "Holy, Blessed, and Glorious Trinity, three persons and one God;" nor to "God the Father, God the Son, and God the Holy Ghost;" but simply to "Our Father, who art in heaven." By whose power did he work miracles? "By the spirit of God," "with the finger of God" (Matt. xii. 28; Luke xi. 20). Again, "*The Father that dwelleth in me*" (not *the second person* of the Godhead), "he doeth the works" (John xiv. 10). Also we are told, "God giveth not the spirit by measure unto him" (John iii. 34); and "It pleased the Father that in him should all fulness dwell" (Col. i. 19). Again, "In him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). And so he tells us, "I have power to lay down my life, and I have power to take it again; *this commandment have I received of my Father*" (John x. 18). Therefore he says, "I seek not mine own will, but the will of the Father who hath sent me" (John v. 30). These quotations are nearly all from the Gospels and the words of Jesus himself. They are but a few of what might be selected clear and strong to the same purport, and many more equally forcible might be produced from the Apostolic Epistles; but I deem the foregoing sufficient, for the present, in addition to the remarks I have offered on your references.

But how do those who hold that Christ combined in himself two perfect natures, Godhead and Manhood, endeavour to evade the force of such passages of Scripture as I have adduced? Simply by resorting to a principle of interpretation for which the Scriptures furnish no sanction or suggestion, which therefore must be an invention, not of reason, but of human ingenuity and sophistry. They allege that Jesus made these declarations, especially those limiting his power and knowledge, not in reference to his divine nature, nor his combined divine and human condition, but of his human nature

^{*} It is admitted, on all hands, that this passage is sadly marred by the italics in the common version.

only. But where in God's Word do we find a hint of this mode of explaining away the numerous passages throughout the Gospels, Acts, and Epistles, which declare Christ's limitation in power and knowledge, his inferiority to his Father (John x. 20 and xiv. 28), his dependence upon him, obedience to him as *his God*, his derivation of *all* his powers, gifts, mission, and authority from God? I know no single place in the whole Bible which propounds such a principle of interpretation. Unitarians, then, are fully justified in rejecting this palpably non-natural style of exposition, and, through evil report and good report, accepting the words of "him that is true," in their *most simple* and *obvious* sense. As regards the person and work of Christ, they derive their opinions not from any previously-framed doctrinal or traditional system, but solely from the Word of God investigated faithfully, fearlessly, and unprejudicedly, with the means and faculties vouchsafed to them. For this they must expect obloquy and annoyance, as many have endured of whom the world was not worthy. But, happily, none of these things move them, and they maintain their ground, to say the least, against numbers and influence; the principles for which they contend are spreading gradually, but effectually, amongst the learned and thoughtful; and, as in the days of Constantine, ere the framing of the Nicene Creed, the Christian world may be again astonished to find itself (Unit)arian!

E. F.

VII.

TO THE REV. E. F.

The Glebe, Tuesday, 27th.

My dear E——,—I have to acknowledge the receipt of your voluminous epistle, and have absolutely given it a reading; more I cannot say at present, as my time is wholly occupied. . . . Very few of your observations and critical remarks,

etc., are *new* or *strange* to me. They contain, however, a fearful *perversion* and *subversion* of the *plain* and *literal* declaration of God's inspired Word, and are quite in keeping with the miscalled "Improved Version." However, I will lay aside your letter till a more convenient season offers, if the Lord spares me.

A. B.

VIII.

TO THE REV. E. F.

The Glebe, Thursday, 29th.

My dear E——,—I am anxious to know—if it be not too much to ask you—whether you really and sincerely believe the authorized version of the Scriptures to be the inspired Word of God; or if not, do you give more credit to, and place more confidence in, the translation made by certain members of your persuasion, commonly called "*The Improved Version*"? My reason for asking you this question you will understand from the following incident.

When I was curate of —— parish, in ——, about the year 1825, there was in that parish a Unitarian preacher who was delivering a course of lectures on the principal dogmas of Unitarianism!! One of his congregation happened at that time to attend my church on Sunday afternoons, and heard me preach a sermon in which I alluded to some of the Unitarian opinions. After my service was over, this respectable man came into my vestry-room, where I was preparing to go to the interment of a corpse in the churchyard. He said, "Sir, I liked your sermon very well, but you preach against your neighbours, viz. the Unitarians." "Yes, I do indeed," said I; "I hope you are not one." "Yes, Sir, I am," he answered. "Well, I am just about to bury a corpse, and have not time this evening to discuss the matter with you; but if you will have the goodness to come to my house to-

morrow evening, or any other evening during the week, I will be glad to have some conversation with you." He came the next evening, sat down, and I said, "Now, my friend, we are about to discuss a very important subject; and before we commence, I desire to know whether you believe the Scriptures to be *the inspired Word* of God? that is to say, whether the several writers were fully inspired of the Spirit," etc. His answer was, "Well, I believe some parts of the Scriptures are inspired, but not all." "Then," I answered, "my dear friend, it will be utterly useless our entering upon any discussion upon so great and serious a subject, for we do not stand upon the same ground. I have the advantage of you; for I do believe, fully and entirely, the Scriptures to be God's holy and blessed Word! And were I to bring forward any texts or passages from any of the writings—say of Moses, or of David, or any of the prophets—to prove any doctrine I hold as a member of the Church of England, or any passages to disprove any opinions or doctrines which you hold as a Unitarian, and which I consider unscriptural and false, you might immediately reply, 'Oh, that is all very well, but I don't believe that to be part of the inspired Word of God. It may, indeed, be what David, or Isaiah, or Paul, or John wrote, but I don't feel myself called upon or bound to take it or depend upon it *as if it were from God.*' So that, my friend, I do not consider it necessary, or likely to lead to any good effect, our arguing or discussing questions of difference between us, especially on a subject of such vast importance, *until*, at any rate, you are better informed, and satisfied in your mind that *the Book* which is rightly called 'The Bible' is indeed the Word of the Living God."

I have only now to remark that I should fully reply to your long letter, but that, on mature consideration, and seeing how awfully you seek to evade and pervert every text of Scripture adduced by me, which I find, on looking over *that fearful book*, "The Improved Version," is the usual habit of the Unitarian sect, I deem it an unprofitable waste of time to write further on the subject, for the present at least. I trust that God, in

His great mercy, will open your eyes to see and your heart to understand the real import of what He has caused to be written for our learning, that we, through patience and comfort of the Scriptures, may have *real* hope and sure salvation through the all-cleansing blood and spotless righteousness of that only Saviour "who died for our sins and rose again for our justification."

A. B.

MEMORANDUM.

(In lieu of Letter IX., not preserved in copy.)

In the preceding communication a new subject was started, one concerning the authority and inspiration of the Scriptures. It may here be remarked that there are properly four branches of this inquiry, *two* of which appear to be involved in the "question" and "incident" presented in the above letter. The four may be thus stated:—

1st. Is the authorized version, or the "Improved Version," or (we may add) any other translation of the Scriptures, entitled to be received as "the inspired Word of God"?

2nd. Is what David, Isaiah, Paul, or John uttered or wrote, to be "taken as if it were from God"?

3rd. Is the canon of Scripture, as generally received, genuine?—*i.e.* are the several books of the Old and New Testaments really the productions of those persons to whom they are respectively attributed?

4th. Is it a fact that not only the matter and general scope of those books were imparted to the writers of them, but that *each phrase* and *word* penned by them were immediately suggested by the Spirit of God?

Of these four divisions the first two only seem to be presented in the "question" and "incident" of the foregoing letter. The "question" apparently regards the relative claims of certain versions to be considered "the inspired Word of God." The "incident" respects the inspiration of David,

Isaiah, Paul, etc. The latter inquiry, however, not appearing to apply to anything propounded in the correspondence as hitherto conducted, E. F—— limited himself to the consideration of the former, and appears to have stated in his reply to Letter VIII. (a copy of which he has not preserved), that he could not recognize the claims of any *translation* to be inspired, because they all are the works of uninspired men, contain more or less of erroneous rendering, and have admitted passages, phrases, and words not to be found in the genuine originals, as ascertained by the researches of the most learned, laborious, and competent scholars. He further appears to have suggested the propriety of a purification of the original text and of the common version of the Scriptures by learned and impartial men of various denominations, promoted and led on by the Heads of the Church of England.

E. F.

X.

Monday, 7th.

My dear E——, And now, with regard to your idea relative to “the Church of England” joining or *leading* in a scheme of making an improvement of the *original text* as well as the *English version of the Divine records*, I can only state my conviction that a better version of the Holy Scriptures will never be produced,—one more faithful, more true to the original, more honest in design, or more free from “forgeries” and mistranslations than is the *Authorized Version*. You say, “It would be well if the Church of England would take the lead *with other churches* at home and abroad in purifying the text and revising the revision of James.” I trust that the Church of England will never be tempted to enter into such a coalition, or to form so *unsound, unsafe, unscriptural* a connection! “The Unitarian *Improved Version*” is quite sufficient to warrant me in express-

ing myself so strongly. Do you really wish the Church of England to join with the members of the Unitarian creed in this most momentous matter? How could we possibly join with such men as Dr. Priestley or Mr. Belsham and other leaders of that party? The former, Dr. P., that affirmed in a letter to Bishop Horsley, "I have frequently declared myself *not to be* a believer in the inspiration of the Evangelists and Apostles as writers"!!!!—and I think that Mr. Belsham's extraordinary remarks upon Titus ii. 13, 14, are quite sufficient to show that he did not believe in the inspiration of the Evangelists and Apostles. No, we have no desire to join with any other churches, *at home* or *abroad*, Presbyterian, Neologian, Socinian, in endeavouring to purify the text or revising the revision of James.

You give no instance of any *forgeries* you allude to as introduced into our version! and as to the mistranslations you quote, they are *very trifling* and most easily corrected—they don't affect any doctrine. From the tenor of your communications, and judging by them of the fearful state of your mind, I deeply feel the unhappy position in which my dear S. and her children are placed! exposed to so awful an influence!

I trust, however, in the mercy and loving-kindness of a good and gracious Father, whose they are, and in whose blessed name they have been baptized, to keep them *in* and *by* the truth from the cursed machinations of the Tempter—that *Evil One*, "who, as a roaring lion, walketh about seeking whom he may devour." I trust they will be given to see and truly to understand the difference between darkness and light, error and truth, good and evil, and that *we all* shall yet be brought to the possession and enjoyment of that glorious inheritance which God hath from everlasting provided for them that *fear*, and serve, and honour him—the Father, the Son, and the Holy Ghost—the one, only Living, and True God.

A. B.

P.S.—I particularly request that S. may be permitted to read this.

XI.

January 25th, 1861. .

My dear Sir,—I take the liberty of enclosing you herewith a copy of a prospectus, which will best speak for itself, of a work* which promises to be (under the highest patronage of Church and State) a partial realization of the suggestion made in my last communication, but the mere idea of which you have since reprobated with your usual animation on these subjects.

The editor is, I understand, a member of the Plymouth Brethren, and a very learned person. I was not aware, until a few days ago, of such a proposal being in preparation. It appears, however, that a like design occurred some hundred and fifty years back to the renowned Dr. Bentley, who had in the course of his reading made the discovery that the more ancient authorities presented a text not only better than the received one, but uniform or with very few variations. In a letter to Archbishop Wake (1716) he has the following remarks:—

“The New Testament has been under a hard fate since the invention of printing. After the Complutenses and Erasmus, who had but very ordinary manuscripts, it became the property of booksellers. The edition of R. Stephens (a printer), set out and regulated by himself alone, *is now become the standard*. That text stands *as if an Apostle* was his compositor. No heathen author has had such ill-fortune. Terence, Ovid, etc., for the first century after printing, went about with twenty thousand errors in them. But when learned men undertook them, and from the oldest manuscripts set out correct editions, those errors fell and vanished. But if they had kept to the first published text, and set out the various lections in the margin, those classic authors would be as clogged with variations as Dr. Mill’s New Testament is.”

* Dr. Tregelles’s Greek New Testament, of which two parts, comprising the four Gospels, have appeared.

You refer very often to the "Improved Version." It seems a sort of bugbear that continually haunts you. I have the book in my library at home, but have not, for how many years I know not, even looked into it. I prefer studying the original for myself. Those denominations only who are bound by creeds and articles of human fabrication are properly reproachable for the vagaries of their members, as, in the Church of England, the Tractarians, Broad-Churchmen, and Evangelicals ("the Attitudinarians, Latitudinarians, and Platitudinarians,") are to a great extent responsible for each other's views and practices. But such *argumenta ad hominem* do not at best possess much force.

I have heretofore given you a few instances of places in the Old Testament requiring purification. There are various instances in the chronology and computations needing rectification. Compare 2 Sam. x. 18, with 1 Chron. xix. 18, as to *numbers* and *classes* of combatants. Again, 1 Kings xv. 32, with 2 Chron. xiv. 1, and xv. 19, as to periods. Compare also 2 Kings viii. 26, with 2 Chron. xxii. 2. Critical research has made it probable that the former is correct, and that the latter should be made conformable thereto. Again, look at Judges xviii. 30, where the Latin and some copies of the Septuagint give *Moses* for *Manasseh*. Discrepancies of this sort should be removed, if practicable: James's translators had not the means of doing so.

What a pity that they did not retain the name Jehovah in their version, instead of LORD. Then it would have been more like the Word of God. The point of a passage is now often lost, particularly to the unlearned hearer and reader. It is not every one that discerns the distinction between THE LORD and *my Lord* of Psalm cx. 1, quoted by the Saviour in Matt. xxii. 44, Mark xii. 36, and Luke xx. 42.*

Then the italics are often superfluous and sometimes erro-

* An equally striking instance occurs at Malachi iii. 1, where "Lord," the title given to the promised "Messenger of the Covenant," is in the original evidently the term signifying *Master* or *Ruler*, whereas LORD in the latter clause of the verse is *Jehovah*, who was to send the former.

neous, as in Matt. xx. 23, where they distort the sense; Acts vii. 59; and 1 John iii. 16, where the word "God" is inserted without warrant from the original. The latter clause of 1 John ii. 23, if genuine Scripture, as I believe, ought not to be in italics; if not genuine, should not have been admitted in deference to the Vulgate, which, in the former clause of the verse, renders the Greek more literally than does the common version. There is one very striking instance of inconsistency in the authorized version at John viii. 58. This is *the only place* of the New Testament where the elliptical phrase "I am" has not been supplemented in the common version, having been completed with some variety in *all* its other occurrences. Two of the eight other passages are in the same chapter, viz. verses 24 and 28. Three others occur also in John's Gospel, viz. in iv. 26, ix. 9, and xiii. 19. The remaining three places are in Mark xiii. 6, Luke xxi. 8, and Acts xiii. 25.* The complement which I would suggest should be borrowed from the words of John the Baptist's inquiry, "Art thou *he that should come?*" in Matt. xi. 3, and Luke vii. 19. This would make John viii. 58 run thus, "Verily, verily, I say unto you, before Abraham was I am *he that was to come.*" Abraham indeed saw *his day* afar off, but he had been promised even before—was the "Lamb slain from the foundation of the world." Now had the authors of the Improved Version been guilty of the inconsistency I have just adverted to, there would be no end to the censure and outcry.

Enough has been already said respecting the *second* set of heavenly witnesses introduced in 1 John v. 7. Before taking leave of this subject, I would just observe there are very many passages which might be made clearer to simple readers by slight corrections, such as Matt. xvi. 25, and Luke ix. 24, "Whosoever will save his life," etc., where the Greek word rendered "will" is a distinct verb, signifying "*wishes.*"

The variation of Holy *Spirit* and Holy *Ghost* should be

* See also the following places, in which the same elliptical phrase appears in the Greek :—Mark vi. 50; John vi. 20, and xviii. 5, 6, 8.

removed. Why are *both renderings* allowed to co-exist for the *same original term* in Luke iv. 1? And why vary the rendering of this word in the several accounts given by the four Evangelists of the descent of the Holy Spirit on Jesus at his baptism?—Matt. iii. 16 : Mark i. 10 : Luke iii. 22 : John i. 32, 33 (the last verse especially).

In Mark xvi. 14, “at meat” is not in the original, yet the phrase is not put in italics. In Heb. x. 23, “faith” is substituted for the literal rendering *hope*. It is a strange circumstance, and was probably an oversight, that in two corresponding passages, Matt. xx. 29, and Mark x. 48, where the same incident is narrated in each, an important word of the original is rendered very differently in each. But enough of this for the present.

Yours truly and affectionately,

E. F.

(The writer of the above letter is indebted to Dr. Beard’s judicious and useful work on the Revision of the English Bible for most of his quotations on that subject.)

XII.

TO THE REV. E. F.

January 31st, 1861.

My dear E——,—I desire to make a few remarks on your letter received yesterday, lest you should conclude that its contents have entirely put me to silence, and left me *hors de combat*. You favour me with the prospectus of a work about to make its appearance from the pen of Dr. Tregelles, a member of the Plymouth Brethren, which indeed does not in my estimation enhance his fitness for such an undertaking. I have his version of the book of “the Revelation,” which I do not consider to be a work of any great merit. You favour me also with an extract of a letter from Dr. Bentley to

Archbishop Wake. He seems to make very little of Robert Stephens's editions. I happen to have a very nice copy of his Latin 12mo New Testament, 1541, which I value highly, and make frequent use of. It is in my opinion the most faithful translation of the Greek I have yet met with, and as you have given me from Bentley rather a disparaging account of him, I desire to return the compliment by giving you a few remarks respecting him, gathered from the learned Dr. Hales's works on the Trinity, one of the very few works I possess on the Socinian Controversy.

"The doctors of the Sorbonne incessantly opposed, harassed, and persecuted Stephens for his Protestant principles, from the publication of his first Latin Testament to his last! They frequently preferred complaints against his heretical *errors* to Francis I., who had appointed him King's printer in 1539, and patronized him throughout the whole course of his reign! But this magnanimous and accomplished prince constantly replied, that if they would point out his *errors* they should be corrected at the end of his books. This they would not or could not do, so *there* the matter rested! But soon after the King's death, and the accession of his son Henry II., August 1547, they published a Conclusum censuring all his Latin editions of the Bible and New Testament by name, and his first Greek edition of 1546, and prohibiting their sale, 'because there were many things interspersed therein erroneous, scandalous, and impious, favouring the Lutherans, and conspiring with heretics formerly condemned!' The Paris booksellers in their turn petitioned the King, offering to print whatever passages were deemed faulty by the Sorbonne, and brought a copy of the book to the Presidents, Govianus and Ruffus, who were very unlearned, and Stephens' bitterest enemies! They observed that it was *Greek*, and *printed* too, and thereupon that there was no room for deliberation! They demanded the *ancient manuscript* to be brought, that they might read in it! 'I answered,' says Stephens, 'that there was not *one*, but *fifteen manuscripts*; that those which had been lent me from the King's library were returned. I was

ordered to retire; I was then *recalled*! Again I retired; again I was recalled. I asked the Dean what answer I should take back to the King. He answered mildly, 'The Doctors are of opinion that this New Testament should not be licensed for sale!' I asked *why*? 'On account of the marginal notes,' said he, 'which these profound Greek scholars deemed to be heretical notes!!' The King indeed and the Court favoured Stephens, but this prince wanted the firmness of Francis, and was at last compelled to give way to the incessant solicitations of bigotry and malice, while the unrelenting persecutions of the Doctors, who watched to bring Stephens to the stake as an obstinate heretic, repeatedly forced him to hide himself, and at length drove him to the necessity of quitting France and seeking an asylum at Geneva in 1552, and died in exile there in 1559." Dr. Hales remarks also:—"Robert Stephens's Greek preface to his critical edition of the New Testament in 1550 is a model of classical composition; and the Greek eulogy of his patron Francis I. rivals in diction and sentiment Eusebius's 'Life of Constantine the Great,' which probably suggested it. His immortal '*Thesaurus Linguae Latinæ*,' and the several lexicons, dictionaries, grammars, classic authors, Bibles and Testaments that issued from his prolific press in the Hebrew, Greek, Latin, and French languages, evince the uncommon variety and compass of his erudition."

Such a man was Robert Stephens. I can hardly believe that the renowned Dr. Bentley could have known much of his character; at any rate, from what I have read of the Life of Dr. Bentley, I can safely say that he was by no means to be compared for classical and Biblical literature to Robert Stephens.

My dear E——, you take me to task for so often referring to your Improved Version of the New Testament; but why should you be angry or annoyed at my so doing, seeing that you almost ignore the authorized version? And besides, I have no other works to refer to except Bishop Horsley's Letters to Priestley, Dr. Hales on the Trinity, a very small volume of Bishop Burgess, and Stillingfleet's '*Socinian Con-*

troversy Discussed,' in which work is contained that remarkable address from the Unitarians of England in the reign of Charles II. to the ambassador of the mighty empire of Morocco, saluting him and all other Mahometans as *votaries* and fellow-worshippers of the same Supreme Deity !

But finding such incessant fault as you do with our version of the Scriptures, I am surprised you have not always near you the "*Improved Version*," whereas you say you have seldom "looked into it, for that you prefer studying the *original* for yourself." Of course you mean the Hebrew of the Old Testament, and the Greek of the New Testament. By the bye, in a former letter* you quoted a *word* from the first verse of the sixth of St. Luke, which you said puzzled you ; however it puzzled me a little at the first, for you misspelt it, writing *δευτεροπροτω* instead of *δευτεροπρωτω*. Excuse my noticing this ; it was merely a clerical error ! But you proceed to observe, "Only those denominations which are *shackled by creeds and articles* of human fabrication are fairly reproachable with the vagaries of their members ; *as* in the Church of England the Tractarians, Broad-Churchmen, and Evangelicals are to a great extent answerable for each other's extravagances !" I answer, No ! The Church of England is by no means responsible for any such thing ! We indeed acknowledge to our grief *that we are*, as the Apostle Paul himself says, "in peril amongst false brethren," and that there are now, as there were in the very earliest days of the Church, and as the Apostle said, "there must be also *heresies* amongst you, *that* they which are approved, *i. e.* sound in the faith, may be made manifest among you" (1 Cor. xi.). Nor do we feel in the least degree "shackled by our creeds and articles." Many indeed have so felt ; but surely no blame is to be attached to the creeds and articles on their account. They were persons who

* This letter in which the *very puzzling* "clerical error" occurred was No. 9, of which a copy has not been preserved. In it the writer said that the word in question had puzzled *the commentators*, or something to that effect, but is now found to be wanting in the Vatican. That letter, it appears, also contained strictures on the disputed and spurious text of the three Heavenly Witnesses.—Ed.

were not sound in the faith, but embraced heretical notions and kicked against *the truth!* and “went out from amongst us;” of whom we can only say with the beloved John, “They went out from us, but they were not *of us*; for if they had been of us, they would have continued with us; but *they went out* that they might be made manifest that they were not all of us.”

We totally disregard the oft-repeated scoff and cavil of Dissenters, who are ever wont to point *infami digito* at the Creeds, Articles, and Liturgy of the Church of England. But believe me there are many, very many, both of the clergy and laity, who do most heartily subscribe to every word delivered by my excellent friend and brother Dr. Vaughan on the Thirty-nine Articles, in his church at Doncaster, a few weeks ago. His concluding remarks were as follows:—

“If in any respect the doctrines here stated do not suit the feelings or the taste of the age in which our lot is cast,—if there be any obsolete expressions, *or*, which is more important, any details which may seem to favour a *tone of opinion* with which some of us have little sympathy, because we have witnessed more than the Reformers knew of its possible abuse, let us not forget that we are now within two years of completing the third century, the full tale of three hundred years, since this compendium of doctrine was finally ratified, —and more than that time since it was drawn up.

“Let us approach it with the reverence as well as the indulgence due to great antiquity, and only pray to God to make us *one-half as wise, one-half as holy*, or one-half as self-denying and self-devoted as were those illustrious men to whose studies, prayers, and toils we owe this bulwark of a Christian faith and a Protestant Church. Listen to it as the faith in which you may be thankful to live and to die. Listen to it as that faith in which it will be the constant endeavour of him who is now set over you in the Lord to instruct you weekly, and to live and to die himself.” Such are the words of a truly Christian and conscientious man, whom I have had the privilege of knowing from his earliest youth.

tolus testatur dicens, Tres sunt qui testimonium perhibent in coelo, Pater, Verbum, et Spiritus; et tres unum sunt: quod etiam beatissimus Cyprianus in Epist. de Unit. Eccl. confite-
tur.” *Next.* As the African Church possessed this competency to deliver a pure unsophisticated testimony on the subject, *that* which it has borne is as explicit as it is *plenary*, since it is delivered in a confession prepared *by the whole Church*, assembled in council A.D. 484. After the African province had been overrun by the Vandals, Hunneric, the King, summoned the Bishops of this Church and of the adjacent isles, to deliberate on the doctrine inculcated in the disputed passage. Between three and four hundred prelates attended the Council, which met at Carthage, and Eugenius, as Bishop of that See, drew up the confession of the *Orthodox*, in which the contested verse is *expressly quoted*. That a whole Church should thus concur in quoting a verse which was not contained in the received text is wholly inconceivable, and, admitting that 1 John v. 7 was thus generally received, its universal prevalence in that text is only to be accounted for by supposing it to have existed in it from the *beginning—sine dubio*.

But further, after an elaborate enumeration of texts from the Old and New Testaments, proving the antiquity and certainty of the doctrine of the Trinity, these learned confessors appeal to that most important and decisive but most mysterious text of St. Paul, 1 Cor. xii. 4, 11, and then they thus immediately connect this irrefragable text with 1 John v. 7, “And that we might rightly teach that the Holy Spirit is of one Divinity with the Father and the Son *is proved still clearer than the light* by the testimony of John the Evangelist, for he saith, There are three that bear witness in Heaven, the Father, the Word, and the Holy Spirit, and these three are *one*.” Here these *orthodox* Fathers boldly appeal to this concluding text as *being decisive* to prove their argument “*clearer than the light*,” which surely they would not have ventured to do if *the verse was either doubtful or a forgery*; and the sullen silence with which the appeal thereto was received by

Cyril and his Arian associates, when the protest was read to them, affords the most *decisive* and *satisfactory* proof that they were *unable* to *impeach* its authenticity, which was the more incumbent upon them to have done *because* the *protest* openly accused them of holding an impious novelty, contrary to the *primitive Apostolic* and *Catholic faith*. (Hales, 203.) On this noble and spirited public confession of faith, as a rock unassailable by *Unitarian sophistry*, stands forward, immoveable to the end of the world, this controverted verse so clearly appealed to by the confessors. Nor was this the first time it was appealed to: it was recognized as *genuine* by the early FATHERS of the Latin Church—by Tertullian and Cyprian in their controversies with the Sabellians and Arians, and the authority of Cyprian (third century) is expressly referred to by Fulgentius (fifth century), who thus opposed the Arians with zeal and fortitude, though they were supported by Thrasimund, another king of the Vandals.

But the silence of several of the Greek and Latin Fathers is no proof whatever that this disputed text was wanting in their testaments. For that very remarkable text in 1 Cor. xii. 4, 11, the strongest, perhaps, of the many which are to be found in the Old and New Testament, in proof of the Trinity, was not quoted by any of the Fathers against the *Sabellians* and *Arians* until A.D. 484, in the protest of the African prelates at Carthage, and yet unquestionably it was well known to Tertullian, Cyprian, Athanasius, Basil, etc.

Once more. There is not a more important text on the great doctrine of the Trinity *than* that form of words imperatively commanded to be used in the Sacrament of Baptism: "Baptizing them in *the name* of the Father, and of the Son, and of the Holy Ghost." And yet, strange to say, it is unnoticed by several of the early Fathers in their controversies with Sabellians and Arians. Gregory, in particular, proving the Son's equality with the Father against the Arians, passes over this leading text, which is so clear to the point, and cites the very next verse, "And lo, I am with you always, *even unto* the end of the world."

In the winding up of your epistle you give me what you call an "Adumbration," from a little volume of Clemens Alexandrinus on 1 John i. 7.* It is indeed but an *adumbration*, a mere shadow, for I can hardly guess on what account you favour me with it, there is nothing *new* or very valuable in it. He states that "the doctrine of the Lord is called *His blood*;" I do not thoroughly understand what *He* meant, nor perhaps do you. The language of St. John is very plain and simple: "If we walk in the Light, as He is in the Light, we have fellowship with each other. And the blood of Jesus Christ his Son *cleanseth* us from all sin." Ages before it had been declared to Moses by the Almighty (Lev. xvii. 11), thus, "For the Life of the Flesh is in the Blood: and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." And St. Paul expressly declares (Heb. ix. 22), "Almost all things are by the law purged with blood, *and* without shedding of blood there is no remission," setting forth no doubt the all-important *doctrine* concerning the death and resurrection of the Lord Jesus Christ, the Son of the Living God. This *doctrine* had been declared from the beginning, ever since the fall of man. *Therefore* do we read of Christ in the Book of Revelation as "the Lamb slain from the Foundation of the World." Therefore also do we find Abel, conscious of his being a sinner, and having received the gift of *faith*, brought of the firstlings of his flock a *Lamb*, and of the fat thereof, and offered it to God, and was *accepted*. It typified *surely* the bloodshedding of the Lord Jesus Christ. And forasmuch as the blood was the life of the animal, it represented *Christ not* as when hanging

* Latter clause, "And the blood of Jesus Christ, his Son, cleanseth us from all sin." The comment of Clement is as follows, given in Latin in this little edition:—"Et sanguis Filii ejus mundat nos. *Doctrina* quippe Domini quæ valde fortis est, *sanguis* ejus appellata est." That is, the Lord's doctrine is metaphorically styled his blood, because attested with his blood. But the purpose for which the little volume was referred to was to show that Clement, who in these Adumbrations comments on *all John's first Epistle*, takes no notice whatever of such a passage as the disputed text, ignoring, in fact, what some consider "a leading text."—Ed.

upon the cross in a state of death, but as risen from the dead, and having ascended upon high, *and* having entered into the *Holiest of all*.* He there presented himself as the One full living and perfect sacrifice, oblation, and satisfaction for the sins of the whole world.

Now Cain did not know this *doctrine or this fact*; or if he knew, did not believe it. He rejected it; and in worshipping the Almighty he merely brought of the fruit of the ground an offering unto the Lord. He offered no acceptable sacrifice, made no acknowledgment of his sins. He presumed to draw near to God in his own way; and thought it as good, and perhaps a better and more merciful way than *Abel's*, in that he did not cruelly slay a poor innocent and harmless animal. But Cain in so doing only manifested his *infidel* spirit—his “evil heart of *unbelief*.” He had no right to choose *his own way* of worshipping God; and *because* his offering of the fruit of the ground was not accepted, he therefore slew his brother in a fit of jealousy and revenge!

You observe in yours that I am fond of the expression, “the cleansing blood of Christ,” and do you *repudiate it*? I am indeed fond of what I find so clearly and fully revealed in the Word of God. I do not believe, as you may perhaps think I do, that we poor helpless guilty creatures are absolutely to be washed in the very blood of the Lamb which taketh away the sin of the world! But I do believe that *He*, the Son of God, “Immanuel, God with us,” suffered in our nature and died, shed his blood upon the cross—*not as a mere martyr*, like *Ridley*, *Latimer*, and *hundreds* of others, to seal the truth of his doctrine—but that he might prove himself to be the *very substance* of all those shadows, the very reality of all those types which, under the Mosaic dispensation, had been instituted and ordained by the Lord God Almighty. I believe that *He* alone is that full and perfect and all-sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and which the Almighty *requires* (Ps. lx. 6, 8), and without which being offered and accepted there could have been no

* Lev. xvi. throughout; Heb. ix. 7, 12, 14, 28.

remission of sin, *no way of access* unto the Father, no salvation for any single individual of the fallen race of Adam. (Rom. v.)

It was not indeed enough that he should "*lay down his life*" upon the cross for the remission of our sins, *which* had been laid upon Him. Compare Isa. liii. with 2 Cor. v. 21. It became him also *to take it up again*, to arise from the grave, and in his risen glorified body, such as I believe *He did assume* temporarily on the mount of transfiguration, to offer himself without spot unto God, and to receive that blessed word of approbation and acceptance—"Thou art my beloved Son, this day have I begotten thee." And *He is indeed* the very "*Bread of Life*"—*the Reality of Life*, which came down from heaven. If any man, says He, eat of this bread—*feed upon him in his heart by faith*—he shall live for ever, and the bread that I will give is *my flesh*, which I will give for the life of the world. No, "*His flesh did not come down from heaven*"—your question was *quite needless*! But the Son of God did come down from heaven purposely to take *hold of*, to rescue, and save from everlasting destruction, *not the nature of angels* (Heb. ii. 16), "but the seed of Abraham," to take hold of and to save the apostate children of Adam! The same Greek word here rendered "took not on him," or as in margin "took not hold of," *ἐπιλαμβάνεται*, is used by Matt. xiv. 31, where Peter being ready to sink, Christ caught him by the hand and snatched him as it were from a watery grave; and the same word occurs in Gen. xix. 16, in the Septuagint. Yes, He came down from heaven to assume bone of our bone and flesh of our flesh in the womb of the Virgin, as the angel declared to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing that shall be born of thee shall be *called the Son of God*." "I," said the Lord Jesus, "came forth from the Father and am come into the world. Again, I leave the world and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no parables. *Now we are sure* that thou knowest *all* things, and needest not that any

man should ask thee ; by this we believe that thou camest forth from God" (John xvi. 28).

Such is the Saviour ! that blessed one that came down from heaven, not to teach men the way *whereby* they may save themselves,—by living in obedience to his precepts or doctrines,—but to be himself the Saviour—the alone Saviour—"the way, the truth, and the life," by and through whom alone the very foulest, vilest, and most hateful of sinners can draw near in faith and without *slavish* fear, even to the very throne of grace, and cry—

"Father, I have sinned against heaven and before thee, and am not worthy to be called thy son."

A. B.

XIII.

TO THE REV. A. B.

February 5th, 1861.

My dear Sir,—I perceive now pretty plainly, and suspected before, that you are not very conversant with the Trinitarian controversy as it has been carried on in modern times. You have Horsley's attack upon Priestley for certain alleged mis-translations in his 'History of the Corruptions of Christianity;' a still older work by Stillingfleet; Bishop Burgess's volume (see hereafter quotations from 'Quarterly Review'); the "Improved Version," which may possibly contain as many faults as the authorized translation, but which version I am not aware that the Unitarian body have ever adopted, whilst you are bound to the constant and strict use of the authorized version; and lastly, the stout octavo of Hales.* The last-mentioned learned man and great chronologist carried off the only vacant Fellowship in Trinity College, Dublin, in 1768 or 1769,

* This simple expression, which, as will appear, gave umbrage, was, with what follows, designed merely to show the writer's acquaintance with Dr. Hales's book and his general literary performances.

a relative of mine obtaining the premium. But he was never esteemed an authority in controversy; and I suspect he has misled himself and you in his researches amongst the *Latin* Fathers and Councils touching the existence of a text in the *original Greek* of the New Testament. I think the quotations I annex from Michaelis and J. Pye Smith afford strong grounds for such a surmise. I would recommend you to consult Horne's 'Introduction to the Study of the Scriptures,'* for the purpose of ascertaining the actual evidence now relied on by both sides regarding 1 John v. 7. I have no means here for making this search, nor have I now time, being engaged since before Christmas with two heavy correspondences on the Trinitarian question, and besides those to you have sent two "*grandes epistolæ*" in reply to very ingenious argumentative yet undogmatizing letters (see Nos. 16 and 18) from "our own correspondent" in Paris. But neither charmer has produced any effect upon me, at least in the direction intended.

"How happy should I be with either,
Were t'other dear charmer away;
But when you both tease me together,
To neither a word can I say."

What a fine theory was that of Hales, that the doctrine of a Trinity is to be found pervading all the great Pagan mythologies, European and Oriental! His work on Chronology (which I have in the original four-volume quarto edition), great and elaborate as it is, seems to have undermined his mental vigour, and he spent his latter years on his college benefice, a complete imbecile.

You justly extol the honest, laborious, and public-spirited printer, Robert Stephens. I have in my library at home at least three of his celebrated editions of the *Greek New Testament*, one of which has in each page three columns, viz. the Greek between the Vulgate and another Latin version, perhaps by himself. This volume once belonged to Bishop Marsh,

* At the end of this letter will now be given an abstract of the "evidence" above referred to, from the latest edition of that work.

and is crowded in the margin with manuscript notes in extremely minute characters by two different hands, which baffled even the microscopic and penetrating eye of Archdeacon R——. Stephens it was, I think, who distributed the Greek Testament and the Vulgate into chapters and verses during his journey from Paris to Geneva. Very useful surely have these divisions proved, although often faulty and erroneously constructed. *But* estimable and learned as he was, how could any single man be qualified to determine and impose a text of the New Testament upon the Christian community for all time! If he had fifteen manuscripts at his command, were they very ancient?* He had neither the Alexandrian nor the Vatican to assist him, codices which have since become available, and are of more value than *all* that were accessible to the critics and editors of the sixteenth century; yet there are now known *forty* others in the same *uncial* character, going back from the tenth to the fourth centuries. Of those in smaller characters, ranging from the ninth to the sixteenth centuries, there are *five hundred* for the Gospels, more than *two hundred* for the Acts and catholic Epistles, about *three hundred* for Paul's Epistles, for the Apocalypse about *one hundred*, besides innumerable evangelistries and readings for church services of very ancient date. What would not Stephens have given for such a treasure for critical collation and revision, and for the improvement of his 'Textus receptus'?†

Let me now offer you some remarks touching the controversy respecting the genuineness of 1 John v. 7, by orthodox "modern critics," who cannot reasonably be considered as "interested in depreciating the authority of the passage, because it militates against their prejudices." I select from several the following, by J. D. Michaelis, J. Pye Smith, John Oxlee, etc. (See, besides, note below.‡)

* Stephens's fifteen manuscripts were of the Vulgate. See Horne's 'Introduction,' vol. ii. p. 83: London, 1856.

† The Elzevir New Testament, 1624, commonly styled 'Textus Receptus,' followed the text of Stephens.

‡ "The genuineness of 1 John v. 7 is considered *doubtful* by Bishop Burnett

“We have no reason to suppose that this passage (1 John v. 7), which is universally omitted in the old Greek MSS., was erased by the fraud of the Arians. That great Reformer, Luther, being well persuaded that the passage was not authentic, refused it a place in his translation of the Bible, and in the preface to his last edition protested solemnly against it; requesting those who were of a different opinion to leave his writings uncorrupted, and rather to make a new translation than to obtrude on the old what he denied to be genuine. But guided by mistaken zeal in the support of orthodox opinions, the divines of Germany, long after the death of Luther, inserted this spurious passage, and yet retained the name of ‘Luther’s Version’ on the title. One should suppose that no critic, especially if a Protestant, would hesitate to condemn, as spurious, a passage which is contained in no ancient Greek MS.; is quoted by no Greek Father; was unknown to the Alogi in the second century; is wanting in both Syriac versions; in both Arabic versions; in the Coptic, Armenian, Ethiopic, and Slavonian versions; is contained only in the Latin, and is wanting in many MSS. even of this version; *was quoted by none of the Latin Fathers of the first four centuries*, and to some of them, who lived as late as the sixth century, was either wholly unknown, or was not received by them as genuine.”*

Expos. of Thirty-nine Art., Art. 1, p. 40; Dr. Doddridge, in loc.; G. Holden, Script. Test., p. 73; Prof. Stewart, Com. on Heb. Excurs. 1, and Bp. Sumner in loc. It is considered *spurious* by Tremellius and Junius, Grotius, Wall, Wynne, Boothroyd, Hewlett, Adam Clarke, Vater, J. G. Rosenmüller, Lücke, and his translator, T. G. Repp in loc.; Father Simon, Le Clerc, Bishop Tomline, Elem. of Christ. Theol. vol. i. p. 90; Bp. Marsh, Lectures, p. 166 ed. of 1838; Prof. Porson, Lett. to Travis, p. 403-4; Dr. Wardlaw, Discourses on the Socinian Controv., Disc. ii. p. 48; Dr. E. Burton, Bampton Lectures, p. 523; Orme, Biblioth. Biblica, p. 439; W. D. Conybeare, Theological Lectures, p. 209 (this last writer refers to Bishop Blomfield and to Dr. Turton, Cambridge Reg. Prof. of Divinity, as of the same opinion); Dr. Planck, and his translator, Dr. S. H. Turner, Introduction to Sacred Philology, p. 56; Dr. Thomas Byrth, Letters on Unitarian Interpretation, p. viii.; and others.” — *Wilson’s Confessions of Trinitarians*, p. 564: published by the Author at Manchester, 1842.

* J. D. Michaelis, Int. to N. T., vol. i. pp. 326-8, vol. iv. pp. 431-2.

“That some learned writers have of late professed themselves satisfied of the authenticity of this passage, while they advance nothing but surmises and conjectures, and *mistakes almost incredible* in the statement of facts, to counterbalance the weight of evidence on the other side, excites my astonishment and concern. The attempt to set aside the decision of impartial and honest criticism is painfully discreditable. It might have been expected that Dr. Scholz would, in this matter, bow to the claims of his Church: for it would seem scarcely consistent with the renunciation of private judgment, and implicit deference to an infallible authority, that he should rest upon his own judgment in rejecting a passage asserted by Popes and Councils to be genuine; but his critical integrity is superior to his papal predilections. In his excellent Translation (1830) he omits the spurious clauses, and gives the passage in its genuine form:—‘There are therefore three witnesses, the spirit, and the water, and the blood, and these three are one;’ and he subjoins this annotation, ‘After the words *three witnesses*, the Vulgate has it—in *heaven, the Father, the Word, and the Holy Spirit, and these three are one; and three witnesses are upon the earth.* But no Greek MS. except three, which are quite modern, no ancient version except the Latin (Vulgate), and that only subsequent to the fifth century, no Greek, Syriac, or *Latin Fathers* (except a few Latin, beginning with Virgilius Tapsensis in the fifth century), have this addition. Also internal evidence, from the want of connection, speaks against it, as there is no occasion furnished for introducing the heavenly witnesses.”*

“In the beginning of the nineteenth century the Armenians have happily rescued the printed text of their Scriptures from this audacious and manifest corruption of the language of St. John; and I have little doubt that, could the authorized version be again duly revised, the falsified text of which we complain would experience the same effect. In the interim it is the duty of the Clergy of the Church of England not to be more culpably negligent than others in vindicating the purity of

* Dr. J. P. Smith, *Scrip. Test.* vol. iii. pp. 127–8.

the Holy Scriptures; and if they cannot immediately remove from their version the spurious passage, at least not to be afraid to give publicity to the fraud.”—John Oxlee, Rector of Scawton; *apud Orme’s Memoir of the Controversy respecting the Three Heavenly Witnesses*, pp. 165–6 (a work replete with information on this *vexata quæstio*).

“We have the most sincere respect for the Bishop of St. David’s; but we cannot peruse the declaration [of his belief in the genuineness of the passage] without astonishment. . . . The doctrine of the Trinity . . . is capable of being maintained from many other passages of Scripture; passages less open and direct, indeed, than this before us, but,” etc.*

So much at present as to 1 John v. 7, which presents a series of witnesses subsidiary to those in verse 8, yet in both of which one of them, “the Spirit,” or “Holy Ghost,” is repeated.

Your reference to Heb. ii. 16 is not very happy, as will appear from the following extracts touching its rendering in the common version, which is as follows: “For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham.”

“The word *nature*, which we read here, is neither in the Greek, Vulgar Latin, Syriac, or Arabic text; nor in the High or Low Dutch, nor French, nor Italian, nor Spanish translations, either printed or manuscript.”—Dr. Gall, ‘Remains,’ vol. ii. p. 593.

“Some recent interpreters have rendered this [*ἐπιλαμβάνεται*] *he brings assistance to, he protects*; and have, by so doing, almost incurred the suspicion of heresy, from the supposed novelty of their interpretation. Whereas, if we consult the Greek commentators, we shall find that this was the ancient interpretation of the whole Greek Church; and that our vulgar reading is a novelty, borrowed from the Latin interpreters, who, taking the etymological rendering of the Vulgate, *assumit*, in its Latin sense, have supposed it to refer to the incarnation.”†

“All modern interpreters of any scholarship understand the

* Quarterly Review, Jan. 1822.

† Ernesti, Principles of Bib. Interpretation, vol. ii. p. 228.

text as Ernesti does; and the rendering, *he took on him the nature*, is one of the greatest errors in our authorized version."—Chas. H. Terrot, in Ernesti's *Princ. of Bib. Intep.* vol. ii. p. 229.

"The adverb *παρὰλληλως*, in ver. 14, signifies, not *prope-modum* or *fere similiter*, 'almost similarly,' as if Christ were made a partaker of human nature, according to some interpreters; but *planè similiter*, 'entirely in the same manner,' that is, he was made truly and properly a man."—G. Raphel.

Remove, then, the interpolation in verse 16, and amend the mistranslations in other verses, and the second chapter of Hebrews expressly demonstrates the Christ to have been "a man born of men" (Trypho), as Moses also had clearly predicted, Deut. xviii. 15, "The Lord thy God will raise up unto thee a prophet from the midst of thee, *of thy brethren, like unto me*," more than once cited in the New Testament.

Your two or three references to the Prophets are not convincing to me. Let me parallel them with other quotations from the Prophets, and elsewhere, and thus throw light upon them:—

Jer. xxxiii. 5, 8—"Behold, the days come, saith Jehovah, that I will raise unto David a righteous branch, and a king. . . . And this is his name whereby *He* shall be called, THE LORD OUR RIGHTEOUSNESS."

Isaiah ix. 6, 7—"For unto us a child is born; . . . and his name shall be called Wonderful, Counsellor, *the mighty God*, the everlasting Father," etc.†

Zechariah ix. 9, 10.

Isaiah vii. 14 has also been alluded to.

Jer. xxxiii. 16—"In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith *she* shall be called, THE LORD OUR RIGHTEOUSNESS."

The following references afford sufficient parallels to the opposite texts:

Exod. vii. 2.

Ps. lxxxii. 6, quoted by our Lord in John x. 34.

Gen. xxxiii. 20—"Jacob erected an altar and called it El-elohe-Israel, 'God the God of Israel.'"

Exod. xvii. 15—"And Moses built an altar, and called the name of it Jehovah-nissi, 'Jehovah my banner.'"

The name and title of God are also frequently given to persons in Scripture; as Elijah, "My God Jehovah;" Zedekiah, "The righteousness of God."

† "Pater æternæ vitæ."—*Melanthon*, Op. tom. 1, fol. 150, p. 2. "Pater futuri seculi."—*Houbigant*. "The Father of the everlasting age."—*Bp. Lowth*, *Adam Clarke*, etc.

Jehoshua, or Jesus.

Hezekiah.

Gabriel, "*The strong God.*"

In Isaiah vii. 14, the name Immanuel, "God with us," is applied evidently to a child then about to be born either to the "Virgin" Jerusalem, or to a woman about to be married, and afterwards in Matt. i. 23.

I think nothing can be clearer to a dispassionate person than that chaps. vii. viii. and ix. of Isaiah relate to the same historical events occurring at the time.* (See Professor Stuart on the Heb. Excur., p. 10.)

I now come to the subject of Sacrifice. The instances described in Genesis appear to be either eucharistic, or means employed for the ratification of covenants, and sometimes, perhaps, both.

1. Of the former, the offerings of Cain and Abel are examples. They were thank-offerings, "Gifts" (Heb. xi. 4) *out of their different possessions*. Cain's was not acceptable; because he was evil, he did not "do well." But "the Lord had respect unto Abel and to his offering," for he had *faith*, and "believed that God is, and that he is a reward of them that diligently seek him."

Another instance is presented in the first act of Noah on leaving the ark (Gen. viii. 20), when he "built an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." They appear, too, from what follows, to have been graciously ac-

* The following observations, from amongst others of similar import, will illustrate the above views:—"These words, Isaiah vii. 14, had there a literal sense, which is thus to be interpreted—that the child given for a sign to Ahaz was to have this name imposed on him, Emmanuel—*i.e.* *God with us*—not that the child then born should be God, but (as Gen. xxii. 14, the place where God provided the ram, instead of Isaac, is called Jehovah-Jireh—*God will see or provide*—which concludes not the place was God, or that the place should see, but only that was to be memorative of God's seeing and providing; so here) that the imposition of this name upon the child should signify as a sign that God would afford Ahaz his presence and assistance against his enemies."—*Hammond.*

cepted as the ratification of a covenant between God and the human race.

2. Of sacrifices for covenants a striking case occurs in Gen. xv. 8, 18, of Jehovah with Abraham.

Another is related in Gen. xxxi. 44, 55, when a covenant was made by sacrifice between Laban and Jacob.

Again, in Exod. xxiv. 3, 8, we read of a covenant, ratified with blood by Moses, between God and the children of Israel, saying, "Behold the blood of the covenant which the Lord hath made with you," &c.

In allusion to this, our blessed Saviour, at his Last Supper, when he took the cup, said, "This is my blood of the *New Testament*" (*covenant*).

And to this transaction in Exodus, the writer of the Epistle to the Hebrews compares the dedication, by the death of Christ, of the Gospel Dispensation (Heb. ix. 15, 22).

Under the Law, "the Tabernacle and all the vessels of the ministry, and almost all things, were purged by blood;" and in this sense "without shedding of blood was no remission of sins."

But there were no sacrifices provided by the law for *deliberate moral* transgressions, with the exception of a couple of instances of minor offences, on account of which were enjoined confession to God, restitution to the injured, and a trespass offering (Lev. v. 1, 10, and vi. 1, 7). The annual atonement was appointed to take away the "*errors*," or *sins of ignorance* of the congregation (Heb. ix. 7); or in the words of Lev. xvi. 33, "And he (the High Priest) shall make an atonement *for the holy sanctuary*,—and *for the tabernacle* of the congregation, and *for the altar*,—and for the priests, and for all the people of the congregation."

Under both Dispensations Jehovah reserved to himself the prerogative of remitting moral offences to the penitent without money and without price!

I have thus taken a rapid survey of your long-expected letter of Jan. 31st, received this Feb. 8th; but you have left nearly the whole of my large epistle untouched, and without

even an attempt at reply; whilst, were I to transcribe and send you all the positive affirmations and assertions, all the charges of perversion and awful subversion of the truth, all the irrelevant reprobations of the Improved Version, Mr. Belsham, and such parties, nothing of which at all touches the *merits* of the great question,—were I to furnish you with such a selection from your own letters, it would amaze you not a little! Believe me, I am not “angry” at this; I am rather surprised, and more grieved than angry. But these things have also their use: they infuse into one a firmer resolve to maintain, as far as in him lieth, the Protestant right of private judgment.

E. F.

ADDENDUM.

Reference having been made in the preceding letter to Horne’s ‘Introduction to the Study of the Scriptures’ (not then at hand), for a statement of the arguments for and against the genuineness of 1 John v. 7, which will be found in vol. iv., ch. 36, pp. 355–80, of that work, tenth edition, 1856, it may be useful here to cite the recapitulation of the *external* evidence, *pro* and *con.*, on that question, as presented in pp. 355–6 thereof.

“First.—*AGAINST the genuineness of the disputed clause, it is urged that—*

“1. It is not to be found in a single genuine and unaltered Greek MS. written before the sixteenth century.

“2. It is wanting in the earliest and best critical editions of the Greek Testament.

“3. It is contained in the MSS. of no other ancient version besides the Latin; and

“4. Not all the MSS. even of the Latin version contain this clause. It is *wanting* in upwards of fifty of the oldest Latin MSS.; and in others it is found only in the margin, *evidently inserted by a later hand*; and even in those MSS. which do

contain it, this passage is variously placed, sometimes before and sometimes after the earthly witnesses.

"5. It is not once quoted in the genuine works of any one of the Greek Fathers, or early ecclesiastical writers, even in those places where we should most expect it.

"6. It is not once quoted by any of the Latin Fathers, even where the subject of which they were treating required, and where, consequently, we should expect to see it cited.

"On the other hand,

"Second.—IN BEHALF of the genuineness of the disputed clause, it is contended that—

"1. It is found in the Latin version which was current in Africa before the Latin Vulgate version was made, and also in most MSS. of the Vulgate version. But the old Latin is not found in any known MS. of this epistle; and as to the Vulgate, the authority of these MSS. is justly to be suspected on account of the many alterations and corruptions which the version has undergone.

"2. It is found in the Confession of Faith and Liturgy of the Greek Church.

"3. It is found in the primitive Liturgy of the Latin Church. But it is very probable that the clause in question was interpolated from the Liturgy of the Latin Church into that of the Greek Church, by some of the Greek clergy, who were devoted partisans of the Romish Church, in the fourteenth or fifteenth century, at which time the majority of the common people, from the ignorance which at that time generally prevailed throughout Europe, were incapable of detecting the imposition. And those parts of the Latin Liturgies which contain it are *not* ancient.

"4. It is cited by numerous Latin Fathers. The contrary is maintained by the antagonists of the disputed clause; and it has been shown above that the authorities of Tertullian, Cyprian, Jerome, and the African bishops, which have principally been relied on, are inapplicable to prove the point for which they have been adduced.

"Upon a review of all the preceding arguments" (the *internal*

evidence included), "the disputed clause must be rejected as spurious; nor could anything less than the positive authority of *unsuspected* MSS. justify the admission of so important a passage into the sacred text."

XIV.

TO THE REV. E. F.

The Glebe, Thursday, February 14.

My dear E——,—You must really excuse my not continuing this *useless* correspondence.

I call it useless; for I find that no matter what text of Scripture I adduce, either from the Old or New Testament, you at once ignore it by depriving it of its plain and legitimate interpretation.

You virtually set at nought the *authorized*, and wholly cast aside the so-called Improved Version: so that to carry on a controversial combat, under such circumstances, is mere waste of time. I was ever of opinion that such might prove to be case; and *therefore* it was *that*, when I read your *big folio epistle* of the 24th November, I deemed it right to ask you, before I replied to it, whether you really believed the Scriptures to be the inspired Word of God,—a question which you have never answered.*

You seem to place the *utmost* reliance upon manuscripts, *especially* if they happen not to have the much disputed text or texts; not imagining or suspecting that they were (as

* This is not quite accurate. The *question* put, as may be seen in Letter VIII., was as follows:—"Whether you really and sincerely believe the *authorized version* of the Scriptures to be the inspired word of God; or, if not, do you give more credit to, etc., the translation commonly called the '*Improved Version*'?" Had the 'question,' like the '*incident*,' related to the inspiration of David, or Isaiah, or John, or Paul, it would have been unhesitatingly answered *in the affirmative*.—Ed.

many of them have been) tampered with by some clever and crafty hand of Ebionites, or Arians, or some other similar sect of the primitive days of Christianity. *But again*; I find that no matter who, or how learned, or how able a defender of "the faith once delivered to the saints" the author may be, whom I have named or put forward in any of my letters, *you at once* set him down at a very low price! with a jest! For instance, in my last, I mentioned the work of the venerable and learned Dr. Hales. Yes—his "*stout volume*." You allow him to have been a "great chronologist," *as though* all his merit lay *in that*. But you state that he carried off the *only* Fellowship vacant in T. C. D. 1769, leaving the first premium to be gained by your relative! and then, in order to put him down a few pegs, you add, "But he was never esteemed an authority in *controversy*"—I conclude, by the Unitarian party. You proceed, "I suspect he has misled himself and you," etc.; and, to sum up your panegyric, "What a fine theory was Dr. Hales's, that the doctrine of the Trinity is to be found pervading all the great Pagan mythologies, European and Oriental!" I do not believe that Dr. H. was by any means *the first* who entertained that opinion. I have a much older work—and a valuable one, too—than any of Dr. Hales's, which strongly maintains the same view; nor do I think it a matter to be greatly surprised at, and certainly not to be cavilled at!

You next endeavour to extinguish the learned and excellent Bishop Burgess, by an ignorant remark taken from a Quarterly Review, *no doubt a very high authority*! I feel perfectly satisfied, in spite of the Reviewer, whoever he was, that the Bishop of St. David's stated the *positive truth*—viz., "That the doctrine of the Trinity is capable of being satisfactorily maintained from many—yes, very many—other passages of Scripture." And to take the mere scribble of a Review, and put it against the deep researches of one of the most learned men of the age, shows that the mind is under the influence of not a little prejudice!

What you adduce from Michaelis is not, I believe, quite

true. I gave you enough of evidence in my last to convince you that the disputed passage of John i. was well known to many of the *first* and earliest Fathers—Tertullian, Cyprian, and many others—so that I shall not needlessly waste more time. I also again affirm, as I did in my last, that I by no means rest upon ver. 7 of 1 John v., nor does the Church of England and Ireland.

And *though* I do in my heart believe *that* text to be *established* as a part and parcel of the Inspired Word of God, yet I perfectly agree with what the learned Ernesti states with regard to it.

“In my opinion,” he says, “the connection of the seventh with the antecedent and subsequent verses, prevents me from subscribing to the decision of Griesbach and some others, who think this verse ought to be *expunged*. For, in the ninth verse, a comparison is introduced between the testimony of *man*, and the testimony of God Himself, in which the Apostle undoubtedly refers to these heavenly witnesses, of whom he had just before made mention;” and in accordance with this, *Valpy*, the learned editor of a new edition of the Greek Testament, etc., observes, “*Istis verbis e textu sublatis, nescio quid curti et inexpleti semper mihi apparuit.*”—“If these words be expunged from the text, there has always appeared to me something unaccountably *defective* and incomplete in the passage.” So say I, *A. B.*

The learned Bengelius, whose excellent work I have before me, in still stronger and more decisive terms states the *indispensable connection* of the seventh verse with the rest, “*adamanātia coherentiā.*”*

You state that my “reference to Heb. ii. 16 is *particularly unfortunate.*” I do not see *how*, for you have stated nothing to convince me of that. I acknowledge that the *word* “*nature*” is not in *the Greek*. But read the *context* from

* Respecting the arguments deduced from *internal evidence* in support of the text, it is sufficient to refer, as before, to Horne's *Introd.* vol. iv. chap. 36, 10th edition, 1856.—Ed.

verse 14:—"Forasmuch then as the children are, or were, partakers of *flesh and blood*, He also himself likewise *took of the same*" (παράκλησις significat *proximam, prorsus respondentem conditionem*, imo, eandem prorsus—entirely the same)—"that through death,"—for had he not taken the *same nature*—the same (identically) flesh and blood, he could *not have died*, and if he had not died, he could not have destroyed, or abolished, or deprived of his power, *him* that had the power of death, namely, *the Devil*—he of whom the said Jesus spoke to the unbelieving Jews in John viii. 44, most clearly proving the personality of the wicked one. Well, what the Lord from Heaven, the second Adam, did take, was the *very nature* of the children of men, and specially the seed of Abraham. Yes, "*He came unto his own*, and his own received him not;" "they hid, as it were, their faces from him; he was and is despised, and they esteemed him not." "I came forth *from the Father*," said he, "and *am come* into the world; again I leave the world, and go to the Father." It was not, then, *the nature* or condition of angels, that he came forth to take or lay hold of (see margin) with a *view to rescue*, and to save from eternal destruction; it was the *very identical flesh and blood* of the children given to him by the Father (John xvii.); "wherefore," adds the Apostle (Heb. xvii. 2), in all things it behoved him *to be made like unto His brethren*, THAT he might, for them, be a merciful and faithful High Priest in things pertaining to God; *for in that He Himself* had suffered, being tempted, *He is able* to succour them that are tempted." You say, rather too dogmatically,* that the rendering of the 16th in the authorized version *is one of the greatest errors* in it. I do not see any error whatever in it; it is the *very truth*—that "*the Son of God*" *willed not to take*, or lay hold of in order to save, *angels*, but the fallen race of Adam, and specially of the seed of Abraham; as it was ages before declared to him, "*In thy seed* shall all the families of the earth be blessed." I have

* The statement above referred to was a quotation from C. H. Terrott. See, at pp. 89-90, below, further remarks on Heb. ii. 16.—Ed.

said enough to prove that *our* rendering is not a "*falsification*," nor an "error."

I am sorry that my quotation from Jer. xxiii. 6 has not convinced you. But, my dear E——, I hardly expect that in your present state of mind *anything* I can say or write *will* convince you. But I am *perfectly convinced* that verses 5 and 6 are eminently prophetic, and point our attention to "the glorious appearing of Him," who, the apostle Paul, in Titus ii.,* declares to be "our great God and Saviour Jesus Christ," of whom Isaiah, ix. 6, speaks—"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and *his name* shall be called Wonderful, Counsellor, *the mighty God*, the Everlasting Father, the Prince of Peace: of the increase of his government there shall be no end, upon the throne of David, and upon his kingdom." And Zechariah, ix. 9, 10, and Luke, i. 32: "*He* shall be GREAT, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David, and *He shall reign* over the house of Jacob for ever, and of his kingdom there shall be no end." Compare Dan. vii. 13, 14; *then* take Jer. xxiii. 5, 6.

I do not, of course, adopt the "*good authority*," whoever it may be, which applies those verses to Zerubbabel *primarily or at all*; nor has what you say about the application of the *name of God* to men and inanimate objects, etc. etc., anything whatever to do with the glorious prophecy in verses 5–8 of this chapter. I am very *dogmatical*, you will say! I really cannot help it. I cannot endure to see the Scriptures of God misapplied or abused. The Lord Jesus Christ is unquestionably "*the righteous Branch of David*;" and he alone is—and, as such, he is—the very King who, in *due season*, shall reign and prosper, and execute judgment and justice in the earth; and, in his days, Judah shall be saved, and "Israel shall dwell safely"—compare Rom. xi. 9—"and this is his name whereby he shall be called, *Jehovah our Righteousness*." Yes! He is indeed *that very one* of whom the Apostle Paul speaks, "He

* On Titus ii. 13, see Letter, pp. 24, 25.—Ed.

hath made *Him* who knew no sin, to be sin for us, that we should be made the *righteousness of God in HIM* ;” and in no other righteousness can we appear in the presence of God ! See Phil. iii. 8, 9.

You make a remark upon the word *διαθηκη* being *unmeaningly* and *unwarrantably* translated *testament* in the authorized version. I cannot agree with you. For I open Leigh’s ‘*Critica Sacra*’ for the word, and find that the very first rendering is *Testamentum*, OFTEN ; also *Fœdus*. I turn to Schleusner, and find there, first, “*Notat dispositionem, qualiscunque ea sit, speciatim Testamentum* ;” and refers to Gal. iii. 15, *ανθρωπου κεκυρωμενην διαθηκην ουδεις αθετει η επιδι ατασσεται* : Latinè, “*Testamento legitime facto nemo aliquid detrahit, aut novas conditiones insuper addit.*” And again refers to Heb. ix. 16, *που γαρ διαθηκη θανατον αναγκη φερεσθαι του διαθεμενου* : “*Etenim ubi Testamentum sit, mortem testatoris contingere oportet.*” I need not delay longer upon that point ; it was optional with the translators to use either *testament* or *covenant*.

I believe I have now replied to and have set aside your “*confident assertions*” and charges against the authorized version. Is it any wonder that I should reprobate that fearful book, the “*Improved Version*,” which you now acknowledge contains* as many—no, but infinitely more—faults as the authorized version, and which, you say, the Unitarian Body *never* adopted ?

Allow me, then, to ask you, as you are so continually cavilling at and finding fault with the authorized translation,—to which, you say, but not very justly, that I am “*bound to the constant and strict use, without the slightest deviation or omission*,”—and, as you have discarded *in toto* the Unitarian version, where do you gather *your* doctrine or your knowledge of what you consider to be *the truth* ?—*what is the basis of your hope towards God* ?—*what the Way* you have fixed upon to enter into life everlasting ?—and how can you be certain

* The words used were “*may contain as many faults.*”—Ed.

that you are *right*? Do you imagine that what you call "*liberty of private judgment*" has set you so entirely free from all shackles, that you can do what you *will*, and *believe* what you *please*? It is a sad delusion! Do not flatter yourself that because you rejoice in not being counted a member of the Church of England, you are therefore *quite safe*, quite free and happy, all is now smooth sailing. No, you have no ground, no resting-place for the sole of your foot. The day and hour must and will come when you will be looking out with intense anxiety for some other more *sure*, *solid*, and *safe* foundation, than I fear you have at present. And "other foundation can no man lay than **THAT** is laid, **Jesus Christ!**" the anointed Saviour—even He of whom the Angel spake to Mary, when he declared, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; *therefore* also that Holy Thing which shall be born of thee shall be called *The Son of God.*"

To unravel the mystery, or say how He that was born of the *Virgin* was at the same time "the Son of God," we need not attempt. It is not revealed to us, nor can we fathom it with all our *reasoning powers*; and in endeavouring to understand it, we only show our utter blindness and folly. "If," said Christ to Nicodemus, "I have told you *earthly* things, and ye believe not, how shall ye believe if I tell you *heavenly things*?"

So far as God has in great mercy revealed Himself, we are earnestly to seek to understand; and *where else* can we find, but *in Him*, who is "the very brightness of the *Father's* glory, the express image of His person"? "No one hath seen *God* (*i.e.* the Deity in His essence) at any time; the Only-begotten Son, which *is* in the bosom of the Father, He hath declared," or made Him known.

I now conclude this long and painful correspondence, with the earnest hope and prayer, that you may yet be given to understand, and know, and rejoice in *Him*, who is "*the Way*, the Truth, and the Life;" that with the thief upon the cross you may cry, "Lord, remember me when thou comest in Thy

kingdom!" and with believing Thomas you may say unto Jesus, "My Lord and my God!"

Ever believe me, my dear E——,

Your most faithful and affectionate

A. B.

P.S.—I perceive that I omitted making a remark on your observations with regard to "sacrifice." You say, "There are no sacrifices under the law for deliberate moral transgressions; the annual atonement was for the *errors*, or sins of *ignorance*, of the people." This appears to me an *extraordinary assertion*, and I think, if you read carefully Lev. xvi., especially verses 16, 19, 21, 29, to the end of the chapter, you cannot but come to a different opinion. In the thirty-fourth verse it is declared,—“And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, *for all their sins*, once a year.”

I find the word *διαθηκη* is translated "testament" in Wickliffe, Tyndale, Cranmer, the Geneva and Rheims versions.

XV.

TO THE REV. A. B.

February 17th, 1861.

My dear Sir,—Your letter of Thursday came to hand this morning. I am quite content this bootless controversy should now cease, as far as we are concerned. I did not commence it, but was put upon the defence, not of myself, (what a humble individual may hold, is comparatively immaterial,) but of a system which I believe to be set forth in Scripture. By Scripture I mean the *original* writings of the inspired men of God, which probably no version accurately or completely represents. I thank God we have those originals, especially of the New Testament, now being restored to great purity through the

labours and learning of zealous and eminent critics, from Walton, Mill, and Wetstein, down to those of the present age. I decline to be tied to any text or version, orthodox or heterodox, irrespective of the result of those labours. I am happy to be free to investigate and to choose. This is the true Protestant principle. "The Bible, the Bible is the religion of Protestants," as Chillingworth affirmed long since.

But to be free is not to be *safe*. I consider it, only when honestly exercised, the *road* to security. I for one do not boast that I "have already attained, or am already perfect, but I press onward," etc. : and the Searcher of hearts will judge whether or no I sincerely desire more light, and I fully trust will grant it. I never stated or even intimated that I was "at liberty to do what I will, or believe what I please," ("Hard words," fortunately, "break no bones,") which you so *emphatically* but gratuitously impute to me, because, forsooth, I cannot perceive the force of your interpretations of Scripture. I object to such a mode of conducting controversy. Let the originals be fairly and literally rendered, not adding thereto (as in Matt. xx. 23, Heb. ii. 16, Acts vii. 59, 1 John iii. 16, and elsewhere), and even the unlearned shall be able to ascertain the mind of the Spirit more truly.

I am surprised at your reference to Gal. iii. 15, regarding *διαθηκη*, where it is rendered "covenant" in the authorized version, and where the entire argument relates to God's promise to and covenant with Abraham.

In Heb. ix. 20, the translators have ventured, in citing Exod. xxiv. 8, to alter "covenant" into "testament." Was this warranted? And they have rendered the original in this verse and in 15-18th, by "testament," although in the previous chapters and that which follows, "covenant," is employed, and the subject consists of a comparison, or contrast, between the Old and New Covenants. The seventeenth verse evidently intends that a covenant is of force over or upon dead (not *men*, but) victims, and is of no strength whilst that which ratifieth (or "dedicateth," 18th verse) liveth. It was upon the death of Christ that God's New Covenant became esta-

blished. This accords with the whole tenor of the context before and after.

Most versions have been useful and great helps to all. But none of them are infallible or free from faults, and *therefore* are none of them the *inspired* Word of God. I have no objection to allow this sentiment to go forth before the world, nor any apprehension that the public will receive it with reprobation.

I believe the *Son of Man* was also the *Son of God*. He claimed to be such, because "sanctified *and* sent into the world" by the Father (John x. 34-36). It is remarkable that the narratives in Matt. i. and Luke i. and ii. declare him to have been begotten, not by the First Person of the Trinity, as the Orthodox hold, but by what they style the Third Person. This is a significant statement!

To recur once more to the Three Witnesses. Have we not, in 1 John v. 8, the *Testimony of God*, without the other set of witnesses of the seventh verse, or spurious text?

In speaking of Heb. ii. 16, I gave the words of *others*. The assertion, "is one of the greatest errors," is not mine. I generally offer *reasons*, or the statements of learned and *orthodox* writers, and not mere *assertions* of my own.

On the question of atonements under the law, you refer to Lev. xvi., which prescribes the proceedings of the day of annual expiation. In the preceding chapters are enjoined sundry sacrifices and ceremonies for the removal of defilements contracted by individuals and people. In the fourth chapter particularly, "sin offerings" (young bullocks, kids, etc.) are directed to be offered on ordinary occasions for the priest, or congregation, or a ruler, or for any of the people, if they should "sin through *ignorance*," etc. Then, in the sixteenth chapter is ordained a special day of annual expiation (tenth day of the seventh month), when atonement was to be made in the Holy of Holies for all the children of Israel, for the *holy place, altar*, etc., concluding with this summary (verses 33, 34):—"And he" (the high-priest) "shall make an atonement for the *holy sanctuary* . . . and for the *tabernacle*, and for *the altar*; and he

shall make an atonement for the priests, and for *all* the people of the congregation" etc. All these purifications would seem to have sole reference to involuntary defilements, and sins of ignorance contracted by *animate* and *inanimate* beings throughout the year. In confirmation of which view the writer of the Epistle to the Hebrews says explicitly, at chap. ix. 7,—“ But into the second went the high-priest alone once every year, not without blood, which he offered for himself, and for the errors” (*αγνοημάτων, sins of ignorance*) “ of the people.” We need no better authority.

Yours most affectionately,
E. F.

ADDENDA.—PROPHETIC LANGUAGE.

“ What you say respecting the argument in favour of Christ’s Divine nature from the name given him in Matt. i. 23, accords in the main with my own views. To maintain that the name *Immanuel* proves the doctrine in question, is a fallacious argument, although many Trinitarians have urged it. Jerusalem is called ‘ Jehovah our Righteousness:’ is Jerusalem therefore divine?”—Professor (Moses) Stuart, ‘ Answer to Channing,’ Appendix, Postscript to Letter 3.

“ The Rabbis Kimchi, Salomon, and Moses Gerundensis, adopt a solution in which they are followed by the generality of Arian and Socinian commentators, and by some others who have no prepossession in favour of Antitrinitarian doctrines, that this title (‘ The Lord our Righteousness,’ Jer. xxiii. 6) is indeed given to the Messiah, but not as a personal appellation. These writers understand it as a *descriptive name*, declaring the blessings which Jehovah would confer under the reign and by the instrumentality of the Messiah. Of such descriptive names examples are frequent. An altar was called, by Jacob, El-Elohe-Israel,—God, the God of Israel; Zedekiah,—the Righteousness of Jah,” etc.—Dr. J. P. Smith, Script. Test. pp. 405–6.

Bishop Lowth says, that in the seventh and eighth chapters

of Isaiah, and the beginning of the ninth, "there are many and great difficulties." Indeed, the variety of translations of the ninth chapter and sixth verse are very various amongst learned men.

THE TERM *Διαθηκη*, ESPECIALLY IN HEB. IX. 15-20.

Dr. Bloomfield, in his Greek Testament (Heb. ix. 15, and succeeding verses), has a useful note, from which I take extracts.

"In this obscure passage the difficulty mainly turns on the import of the term *διαθηκης*. The sense formerly assigned to it, *testament*, is now generally rejected, from its involving something like an absurdity. For how, it is asked, can any one be called the *mediator* of a testament? How can a *testament* need a *mediator*? How can any one be called the mediator of his *own* testament? How can the Mosaic law be called a testament? Who was the testator? And how can it be said that the testator died to render it valid? This indeed is so plain, that no expositors of any note now contend for the sense *testament throughout* the passage; though some (as Limborch and Medhurst) ascribe to it the double sense of *covenant* and *testament*, namely, a covenant which partakes of the nature of a testament. It is, however, generally admitted that in verse 15 the sense is *covenant* (as chap. viii. 6, *κλειντος διαθηκης μεσσης*, and often elsewhere in this book and other parts of the New Testament); and the only difference of opinion is, whether at verses 16, 17 it is to have the *same* sense, or another, namely, that of *testament*. The *former* position is maintained by Pierce, Doddridge, Michaelis, Macknight, Parkhurst, and especially by Professor Scholefield; the latter by Calvin, Erasmus, Wolf, Crellius, Alberti, Newcombe, Bengel, Schleusner, Wahl, Bretschneider, Rosenmüller, Kuinoel, Stuart, and Rose on Parkhurst." The learned Doctor then briefly sketches the course of argument on each side, adopting himself the sense of *testament* in these two verses, which he considers as parenthetical, and (with Crellius) as intended, not so much

for *proof* as for *illustration*, (Conybeare suggests that it is rhetorical!) contending "that ἡ καινή διαθήκη, whether regarded in the light of a *testament* or of a *covenant*, requires to be ratified* by death." But in the context preceding the passage under consideration, there had been no mention of the *maker* of the διαθήκη, *God*; nor could God *die*. Whilst the mediator, who was just before mentioned, could not, as the learned Doctor has remarked, be a *mediator* of his *own*. It may not be according to *usus loquendi* to consider διαθεμενος as describing the operation of a victim in ratifying a covenant; but it is otherwise with διαθήκη in the sense of *covenant*, and with the proposition *ἐπι*. As to the latter, with the dative, see Matt. ix. 16, xiv. 8; Mark vi. 39; Eph. ii. 20; Luke xix. 44; Apoc. vi. 2, 4, 5, and elsewhere, in the sense of *upon* or *over*. As to the former, the term *covenant* and its formatives occur in the common version upwards of two hundred times, whilst *testament* is employed only some fifteen times (including Heb. ix. 16, 17), and in them needlessly, if not improperly; for instance, Heb. vii. 22, "a surety of a better *testament*;" ix. 15, "the mediator of the new *testament*;" xii. 24, "the mediator of the new *testament*;" Rev. xi. 19, "the ark of his *testament*;" xiii. 20, "the blood of the everlasting *testament*;" Matt. xxvi. 28, and in Mark xiv. 24, "this is my blood of the new *testament*" (in allusion to Exodus xxiv. 8, "this is the blood of the *covenant*," etc.). But the most flagrant and unwarrantable deviation from the general usage of Scripture is that in Heb. ix. 20, where in the citation of Exodus xxiv. 8, the translators have rendered it "this is the blood of the *testament*," instead of *covenant* of the latter place. In short, the term and notion of *testament* are altogether alien from the subjects and tenor of the Jewish and Christian Scriptures, and most of all from the nature of the argument sustained from Heb. vii. to x. There should therefore be no hesitation in adhering to the use of the term *covenant* in Heb.

* But surely this is not a correct expression. A will is executed and ratified by the *attestation* of the testator, in the presence of witnesses. It comes into effect after his death, *because* he has so willed and directed.—Ed.

ix. 16, 17, and reading verse 16,—“For where there is a covenant, it is necessary there should be the death of that which establishes it;” verse 18,—“For a covenant is of force over dead victims: since it is of no efficacy while the ratifying victim liveth;” verse 18,—“*Wherefore* neither was the first dedicated *without blood*,” etc.

E. F.

PART II.

LETTERS BETWEEN REV. C. D. AND REV. E. F.



PART II.



I.

TO THE REV. E. F.

Paris, January 7th, 1861.

MY DEAREST E——,—I hope it is not too far on in the new year to be after wishing all happiness to you and yours through the rest of it, with the usual tacking to the end of it of “many happy returns of it;” and to the end of all, and best of all, let me add a fervent wish and prayer, that when you have brought all your years, like the past, to an end, you may enter upon a blessed eternity, upon that heavenly enduring inheritance purchased for us by the Blood of the Redeemer, and made over to us, and sealed as a sure possession by the earnest of the Holy Spirit. And in the meantime may you and I and all whom we love be enabled to realize some portion of that heavenly blessedness by the present peace and joy derived from the hope and prospect of it, and from the present foretaste bestowed upon us in “the Grace of our Lord Jesus Christ, and in the Love of God, and in the Communion of the Holy Ghost.”

By the way, this combination of Father, Son, and Spirit in *blessing* us, and the similar combination in the *baptismal dedication*, as ordained by Christ, are they not a very pleasing representation of a Trinity? a striking evidence (not the less so for being indirect and incidental) of the Divine essence of the three Persons? For what can imply such Divinity more than these two acts? viz. Dedication to God, and Benediction from God; in both of which the Three Persons here participate.

Another proof to the same effect, striking from its being so incidental, and like a matter of course, is the *worship* so often offered to our Saviour, and accepted by Him, while forbidden and rejected when offered to Angels. Then again, Christ declares Himself the "Lord of the Sabbath," and He speaks of "the glory He had with the Father before the world was." St. Thomas's sudden exclamation, "My Lord and my God," seems to come under the same class of *incidental* proofs, very convincing to my mind, not to speak of the more express and direct declarations in Scripture.

Nor does my reason reject the notion of three Divine Persons co-existing from all eternity; on the contrary, approves it as essential to the perfect happiness of the Deity. For what happiness can there be in *solitude*? And if we imagine a moment of time in which God was all alone, and without His "*Fellow*," you must needs suppose him so throughout a *previous eternity*, which shocks all our natural notions of a Being supremely good, loving, and happy; as much so as any *argumentum ad absurdum aut impossibile* could do. The truth is, we poor short-sighted creatures are only groping in the dark, when we venture beyond our measure into the regions of eternity, infinity, and spirituality. Much better for us simply to inquire, "Is it so written?" than "How can these things be?"

I have been led into this train of doctrinal remark by a communication I have lately had from your worthy *beau-père*, and which has given me as well as him much uneasiness, namely, your intention of putting your boys to a Unitarian school. Would not this be quite inconsistent with the understanding between you and him at your marriage, followed up as it was by your having them baptized in our Trinitarian Church, and under the sponsorship of us Trinitarian Ministers? I know your sense of duty too well, to fear giving you the least offence by my acting under such a feeling myself, a sense of twofold duty—to God, and to the children

* These points have been already discussed at some length in previous letters, Part I.—Ed.

—in concurring with my co-sponsor* in remonstrating against this step. I shall say no more on this distressing subject, and you will feel that I could not say less. I do not consider (as too many do) sponsorship to be a mere matter of form.

Ever faithfully and affectionately yours,

C. D.

II.

An answer to the foregoing was in due course, although with some haste, prepared and forwarded, no transcript however being preserved. The said answer, too, was, on inquiry, stated to have disappeared or been mislaid in the hurry of moving with a family from the Continent to England. That letter therefore cannot appear here, nor can its absence, indeed, be matter of much regret, as it consisted in great degree of arguments already employed in some previous letters of these correspondences. And it is hoped that the closing epistle of this part may be deemed to present an ample notice of the several topics and reasonings of the *preceding* and *succeeding* letters of C. D.

III.

Paris, January 26th.

My dear E——,—Unaccustomed as I am to anything like controversy, still, as my last note dealt a good deal in matters relative to our Lord's divinity, and consequently drew from your 'Unitarian Quiver' sundry arrows tempered in a different magazine, I feel it necessary to enter somewhat more at length into the subject. The question itself is indeed one of so serious a kind, both as regards our Saviour's claims, and in its bearing on our own present duties and privileges, and

* Revs. A. B. and C. D. had each stood sponsors for a son of Rev. E. F.

on our eternal interests, that perhaps a little friendly discussion may, under God's blessing, be not unprofitable: somewhat like the working of two threshers, endeavouring from opposite sides by their *able* strokes to separate the husks and chaff from the wheat—fellow-workmen, and on very good terms all the while; and quite prepared to take a friendly glass, a cup of kindness after all is done; just as I hope to do with you at your and our home some of these days. You see *we* Poets can't help being figurative even on the most prosaic occasions; and by the way, if you find my arguments weak and flimsy, I beg you will impute it rather to the flimsy cobwebby texture of my habitual cogitations than to any weakness in the cause. Confound not the case with the pleader. Perhaps my very first confession of faith, as to its groundwork, may lead you to suspect somewhat of the superficial, the want of deep thinking, on the part of your correspondent, namely, that my belief in the Divine nature of Christ is formed and influenced more by the general tone and tenor of Scripture language, than founded upon any express *textual declarations*; the former impressing me, as I think it would naturally impress any unlearned person, a fisherman of Galilee or Dingle, or a child, in the docile spirit of whom we are admonished to receive the Gospel Kingdom of God; whereas there is scarcely a text bearing on the subject that has not been variously explained or explained away and diluted by the learned and ingenious critic, so as to consist with his previously concocted system. *Incidental* passages bearing indirectly on Christ's divinity, have as much, if not more weight with me, than any special declarations, appearing as they do, to take the matter for granted and unquestioned, such I consider (as I before stated) the *Baptismal Consecration*, and the *Apostolic Benediction*, each implying in a simple view the idea of equality and divinity in the three Persons therein named; each portion of the Benediction, the Grace, and Love, and Fellowship, equally needing a Divine source and a Divine agency, so as to be at all effectual on the soul and life of the recipient. As to the variation in *title* of the Three Persons, it seems to imply a

variety in office and position held by each in the Gospel scheme, rather than in *essence*. This also I understand respecting the titles "God and Lord," as applied to the First and Second Persons, the latter referring to the peculiar Gospel office of Christ's Lordship, yea, even Kingship, in the new dispensation, in the kingdom of grace that now is, and which is to last until the whole work is fully accomplished, till the grand consummation of all things, in the general resurrection and glorification of the blessed, spoken of 1 Cor. xv., when the mediatorial kingdom shall merge into the general theocracy.

The same remark may account for the *inferiority* of the Son to the Father, "The Father is greater than I," etc., referring, as it appears, to Christ in his *Messianic* office, as the Shiloh, the Messiah, the Ambassador, but no more supposing a difference of *essence* than there is between a literal ambassador or viceroy, and the sovereign whom he represents. It is, therefore, and in this sense, that our Lord ascribes his words and works, casting out of evil spirits, etc., including his resurrection to the power and will of his Heavenly Father, he himself speaking and acting only in the way of commission. And yet there are occasions enough where the actual personal Divinity seems to break out, such as the glimpse of glory in the mount of Transfiguration, and such expressions as, "I will, be thou clean," the majestic control and language of rebuke over the winds and the waves, the communication of miraculous power to his Disciples, the familiar reference to *his* angels (Matt. xxiv. 30, 31; Rev. i. 1; 2 Thess. i. 7). To the same purpose are those instances of *worship* offered to Christ and accepted by him as a matter of course. I don't mean those to which you refer, as merely "beseeching," but such as that Luke xxiv. 52, and John ix. 38, and the bowing of the knee (Philip. ii. 10), and the commanding of "the angels to worship Him" (Heb. i. 6), and the worship offered to him (in Rev. v. 11, 12), all plain cases of *adoration*. As to his words with the woman of Samaria, "We know what *we* worship," they are spoken by him as a man and a Jew. And again (Heb. v. 7), referring to his agony in the garden, "In

that he feared," means in the Greek properly his *piety*, that reverential fear which in his perfect human character he felt and exercised in prayer and worship, our all-perfect example in this as in every other branch of human duty.

Thomas's exclamation must have been either very profane or else an acknowledgment of Christ's divinity. I certainly prefer the latter, seeing he was unrebuked, save for slowness of belief at a time when the united testimony of his fellow-apostles to their Lord's resurrection had (it would seem) confirmed them in the conviction of his divinity, for which He had been gradually preparing them.

As to Christ's *pre-existence*, I consider the familiar allusion to it, as well as the particular passages, too strong to be understood otherwise than literally, such as John i. 30, and iii. 11, 13, 31, and xvii. 5; 2 Cor. viii. 9, etc.; and Phil. ii. 6, etc. But, perhaps, you may belong to the high Arian section of Unitarians, and willingly admit the fact of his glorious pre-existence and the Homoiousian theory. I hope so, as you may be the more easily led to retrace your steps across the narrow boundary that separates the Arian from the Trinitarian. Then might I hope you would, instead of the downward tendency of the Socinian scheme, be led to adopt more upward and heavenward views, of his nature, and his offices, and his dispensation. For my part, I feel borne up, as it were, irresistibly by the force of Scripture language, taken in its simple sense and tone, and I find no difficulty in entertaining the very highest views of Christ's nature, his atoning work and priesthood, his present mediatorial office, and the sanctifying agency of the Holy Spirit; and I feel much comfort in thinking that I have such a Saviour, so "mighty to save," so present to hear me, a *mediator combining the two natures*, the God-man (as the mediator of such a covenant ought to be), and thus forming a link between me and God. In arriving at this belief I have only to go with the current of the Word, to take our Lord and his inspired servants literally, just as the unbelieving Jews evidently did on that remarkable occasion (John viii. 58) when they went about stoning him for blas-

phemy. Either he must have propounded a very lofty, and, to the Jews, offensive truth, or else used language very enigmatical and very liable to be misunderstood. I certainly prefer the former supposition. Nor do I think that the Socinian addition of "He" ("I am He") at all mends the grammar, or alters the meaning. For my part, I believe that He not only was in existence before the time of Abraham, but "was in the beginning with God" (John i. 1, etc., and Heb. i. 5), and that He was the Jehovah-Angel employed in preparing the way for the Gospel dispensation long beforehand; especially at the Burning Bush; the accounts of which in Exodus and Acts I cannot otherwise reconcile.

Now the Unitarian scheme, at least the Socinian or Humanitarian branch, seems to take the very opposite direction from that suggested by the upward tendency of Scripture language. They seem to have decided the matter beforehand according to the standard of human reason (so called), and then to exert all their talents in lowering and reducing revealed truth to that dead level; and in doing so, I can see great violence often done to language, great ingenuity in hunting out various readings, and fixing on that which favours their foregone conclusions, and in explaining away and frittering the most explicit and pregnant texts and passages of an opposite tendency. And to such an extreme has this been carried of late, especially in the German Rationalistic school, as to deny the inspiration of the Word, either wholly or in part. And thus they sap the foundations of the Christian faith, and hope, and comfort altogether, and leave the believer a prey to doubt and despondency as to his future. I should really prefer being a heathen *believer*, as far as hope is concerned, than be one of this philosophizing school, with such a barren dreary waste of unbelief before my eyes. Our worthy Chaplain here (Forbes) lately gave us an anecdote to this effect in his sermon—that of a dying youth whose father was an infidel, and infused his unbelief into his son's mind, while his mother, a pious Christian, did her best to counteract the effect. On his death-bed the poor youth betrayed the greatest

distraction and suffering of mind, and cried out to his father, "Oh, father, which am I to believe, you or my mother?" "My child, my child," replied the father, "believe your mother by all means!"

A word or two as to the *argumentum ad absurdum* broached by me in my former note, arguing from the reason of things in favour of a plurality of Divine persons from all eternity. I did not mean it as an *independent* theory "above what is written," but merely to show that human reason and human feeling, far from rejecting or disrelishing the highest Trinitarian views on this subject, are really in favour of them, nay, even seem to require such a supposition, seeing that we otherwise condemn God to a state of *solitude* for a past eternity; a Being who said, "It is not good for man to be alone," to be himself alone and lonesome; a God, whose name is "Love," to be without an object to love, or to be loved by;—a perfectly happy Being without a partner in his affections and happiness;—a mere hermit, another Robinson Crusoe, or rather Alexander Selkirk, in whose mouth a Christian poet has justly put the well-known words,—

"O Solitude, where are the charms
That sages have found in thy face?
Better dwell in the midst of alarms
Than reign in this horrible place."

In fact, I cannot imagine such a solitary Godhead, and consider it only a step removed from absolute Atheism.

As to the doctrine of Atonement, it is clear that you and I do not read Isaiah liii. or the Epistle to the Hebrews through the same spectacles. The terms *Redemption*, *Ransom*, and such-like, used to denote the value and preciousness of Christ's death,—and *Reconciliation*, the blessed effects of it. But what are we to understand by such a term as *Propitiation*, used argumentatively by St. Paul, and exhortatively by St. John? Nor can I otherwise account for the generally prevailing institution of animal sacrifice throughout the heathen world, civilized or uncivilized, but on the principle of atonement.*

* On the question of sacrifices and atonements, see pp. 56-7 and 69 in these correspondences.—Ed.

Adieu, my dear fellow-thresher. Praying daily for your return to the faith you once so earnestly cherished and advocated, and hoping one day to greet you as a brother in the Lord,

Believe me, in all Christian love and affection,

Yours devotedly,

C. D.

IV.

England, February 11th, 1861.

My dearest C——,—I accept the glove which you have thrown down, and trust to be enabled to perform my part in the gentle combat in the same frank and friendly spirit, and with equally sincere purpose of maintaining the honour of Jehovah and “the *truth* as it is in Jesus.”

In proceeding to execute this task to the best of my ability, I do not expect to convince you of the soundness of my views or interpretations of Scriptural statements. There will probably ever exist varieties of opinion even amongst members of the same denomination regarding passages of the Bible (as of any book in human language), not excepting such as by many may be deemed vital. But with me, as I think you will have observed, it is a primary rule in theological investigations to endeavour to make the Bible its own expositor and illustrator, and more especially in cases of doubtful or contested expressions, to seek to elucidate them by reference to corresponding phrases which are clear and not open to dispute. The same respect for the Word of God impels me to inquire respecting any dogma propounded by human authority for belief, “Is it written?” and to exercise my liberty in receiving or rejecting it if it be not expressly declared therein. ’Tis thus I act in reference to the astounding doctrine of a Trinity in Unity, with all its metaphysical and perplexing details (see the Athanasian Creed throughout). I decline to accept *such* an article

of faith *principally* because "it is not" (to repeat the words of the judicious Hooker) "to be found in Scripture by express literal mention." Bishop Beveridge also (quoted in 'Tracts for the Times,' vol. iii. p. 30, No. 77) says, "There are many things which, although they are not read expressly and definitely in Scripture, yet by the common consent of all Christians are attained from it. For instance, that in the everlasting Trinity three distinct persons are to be worshipped, Father, Son, and Holy Ghost; and that each of these is very God, and yet that there is only one God; that Christ is *θεανθρωπος*, very God and very man in one and the same person." Again, South says ('Considerations on the Trinity,' p. 38), "It must be allowed that there is no such proposition as this, *that one and the same God is three different persons*, to be found in the sacred writings of the Old or New Testament; neither is it pretended that there is any word of the same signification or import with the term *Trinity* used in Scripture in relation to God." I might cite many other orthodox divines to a similar purport, including those demigods Luther and Calvin, who reprobate the terms "Trinity," "Homousian," "Person," "Essence," "O holy and glorious Trinity," as *unscriptural, frigid, vulgar, and savouring of barbarism*. But I conceive the main facts, without any such testimony, to be sufficiently self-evident.

Your ingenious *argumentum ad absurdum* likewise, with regard to the *supposed cheerless condition* of a God existing *alone* from all eternity, is devoid of any countenance from the letter or spirit of Scripture. It relates also to a subject too remote from human comprehension to be ascertained by reason. God is not such as we are; His resources are infinite and inexhaustible. Eternity, too, is outside the sphere of human conception. In reference to it there may be no past or future—no yesterday or to-morrow; it may be one unchanging *now*. What then can we safely imagine touching the mode of God's existence, or the nature of his *contemplations*? "How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of Jehovah,

or hath been his *counsellor*? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and showed him the way of understanding? Hast thou not known, hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding" (Rom. ii. 33, 34, and Isaiah xl. 14, 28). I cannot imagine or suppose such a Being ever to have been inactive or inoperative. But this appears pretty plain, that if you set up two or three supreme, infinite minds or spirits,—call them what you please, or decline to style them *Gods* if you will,—they are substantially the same, and are *so many* distinct objects of *supreme* homage, trust, veneration; so that the *oneness* of Jehovah is virtually subverted. Such is not the lesson inculcated in these words of Scripture:—"Hear, O Israel, Jehovah our God is one Jehovah" (Deut. vi. 4); "God is *a* Spirit" (John iv. 24); "For what man knoweth the things of a man, save the spirit of a man that is in him?" (*i.e.* the man himself) "even so the things of God knoweth no one, but the Spirit of God" (*i.e.* God himself), 1 Cor. ii. 11.

(In my former letter I asked, on the hypothesis of three omniscient Beings abiding together from eternity, what could each communicate to the others that would not be already and alike known to all? They would in fact be mere counterparts and repetitions of each other. Can these be the *one God* of the Bible?)

I turn now to the consideration of what you term the "incidental," "indirect" evidence of the New Testament in favour of the supreme deity of Christ, and shall endeavour to show that, independently of the biasing influence of education on the judgment, the apparent testimony you allege consists in, or is produced by,—

1st. Passages that are incorrectly rendered in the authorized version.

2nd. The peculiarity of the language sometimes employed by the evangelical writers, and especially by the simple, earnest Beloved Disciple.

I shall *then*, time and space permitting, lay before you some of those texts relied upon by Unitarians as teaching and supporting their system.

I shall be brief as possible, but fear my remarks must extend to an inordinate length.

1st. To recur to John viii. 58. In accordance with my leading principle of interpretation, above mentioned, I have, in my former communication shown that the *uniform usage* of the common version in rendering the elliptic phrase of the original which occurs here, is to supplement it *in all other places** with the pronoun "he," or some such explanatory addition, and, therefore, it should, in common consistency, have done so, also, in this place, if it suited the tenor of the context. And it certainly would supply a needful link in the chain of the argument. For it evidently was the design of Jesus to explain and justify his previous declaration, "Your Father Abraham rejoiced to *see my day*" (as Heb. xi. 13, "Having seen them afar off, and embraced them"), but which his adversaries, with their usual perverseness, twisted into, "Hast thou seen Abraham?" What was meant by Christ's *day*? When did Abraham see it, and rejoice? And how better could Jesus have explained this than by affirming that, not merely in Abraham's time, but long previously, his advent had been promised, and foreseen? "As God spoke by the mouth of his holy prophets, which have been since the world began" (Luke i. 70). The following remarks of learned divines confirm my view, as far as could be expected from Trinitarian commentators, etc.

Kuinoel and Bloomfield explain 6th verse as, "greatly longed or exulted, at the hope of seeing my day, or the time of my advent as Messiah."

Beza, "Though I do not think that Christ here simply speaks of himself as God, but as he was seen by Abraham with the eye of faith, namely, as Mediator of God and men, or God manifested in the flesh; for otherwise he would not seem to have spoken to the purpose, etc."

* Some of those places are as follows:—John viii. 24, 28; iv. 26; ix. 9; xiii. 19. Mark xiii. 6. Acts xii. 25.

J. Pye Smith,—“Some suppose that in using the expression, *I am*, our Lord intended a reference to the Divine appellation announced to Moses, ‘I am that which I am.’ But it is to be remarked that the words of that passage are in the future tense, ‘I will be that which I will be’* (Exod. iii. 14). There does not therefore appear sufficient ground to sustain the idea of an allusion to this” (Scrip. Test. vol. i. p. 161).

Methinks you will not style these observations *Socinian* glosses. For myself, before ever I read them or any others to the same effect, I had deduced my own view from *the practice* and authority of *the Scriptures* themselves, and most particularly *the usage* of St. John, as well as from the evident requirements of the previous context.

I proceed next to notice your reference to the declaration of the Baptist (John i. 30, found also partially in verses 15 and 27), “After me cometh a man,” etc. A more simple and literal rendering (with Bengel) would set the words in a different light:—“He that came after me has got (*γεγυρε*) before me, because he was much superior to me.” The passage refers to the relative progress of the two individuals, as elsewhere, “He must increase, I must decrease.” John the Baptist was but the harbinger of Messiah, and when the latter appeared, the light of the former faded before his. Observe also, “a man.” It is surely in his *Messianic office* the Baptist thus speaks concerning him. A similar sentiment appears to be conveyed, in language not very dissimilar, at Matt. iii. 11, Mark i. 8, and Luke iii. 16, “He that cometh after me is mightier than I,” etc., the principal variation lying in the terms *πρωτος* and *ισχυροτερος*.

Another clause which has been by mistranslation and unwarranted interpolation made to *sound* orthodoxically, I will now ask your attention to, although, I believe, not referred to in your letters: I mean Heb. ii. 14–16, “Forasmuch as the children are partakers of flesh and blood, he also himself likewise *took part* of the same” (rather, *partook*, like *the children*), “that he might deliver them who . . . were subject to bondage.

* This is supported by a large number of the chief orthodox critics.

For verily he took not on *him the nature of angels*, but he took on *him the seed of Abraham*." Throughout the entire chapter, in the original, it is not once intimated that Jesus assumed or willed to *take on him any nature*. In the ninth verse we read, "But we see Jesus, who *was made* a little lower than the angels," etc. Let us hear orthodox *critics* on the sixteenth verse.

"The word *nature*, which is used here, is neither in any version, text, nor translation," ancient or modern, nor old English, but only the authorized (Dr. Gell, 'Remains,' vol. ii. p. 593).

"Some recent interpreters have rendered this (*ἐπιλαμβανεται*) *he brings assistance to, he protects*, and have, by so doing, almost incurred the suspicion of heresy from the supposed novelty of their interpretation. Whereas if we consult the Greek commentators, we shall find that this *was* the ancient interpretation of the whole Greek Church, and that our vulgar reading is a novelty, borrowed from the Latin interpreters, who taking the etymological rendering of the Vulgate, *assumit*, in its Latin sense, have supposed it to refer to the Incarnation" (Ern. Princip. of Bibl. Interp. vol. ii. p. 228).

"All modern interpreters of any scholarship understand the text as Ernesti does; and the rendering, *he took on him the nature*, is one of the greatest errors in our authorized version" (C. H. Terrot, in Ern. Princip. of Bibl. Interp. vol. ii. p. 229).

Let us now consider another passage, viz. 2 Cor. viii. 9. This has been made to favour orthodox views by what appears a false rendering of one verb in it, namely, *ἐπτωχευσε*, translated in the common version thus, "became poor," whereas its usual signification is *begged, lived poor*, as will be seen from the following authorities:—Erasmus, "pauper fuit," "mendicavit;" H. Stephens, "mendicans vixit;" Castalio, "pauper fuerit;" Bengel, "pauperem egit;" J. G. Rosenmüller, "in maximâ paupertate vixit;" Barrow, "He was a beggar for us." From these and *other* testimonies it would appear that the two conditions, "though he was rich . . . yet lived poor," were *contemporaneous*, representing the life of Jesus on

earth ; as Paul, elsewhere, describes himself “ as poor, yet making many rich ; as having nothing, yet possessing all things.” The Saviour has beautifully exemplified this heavenly disposition in his own case, as narrated John xiii. 3–17 : “ Jesus knowing that the Father had *given* all things into his hands,” took water and washed the Disciples’ feet ; certainly not very tenacious nor ostentatious of royal or godlike splendour. He then said, “ Ye call me Master and Lord : and ye say well ; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet.”

Next, as regards that somewhat analogous passage, Phil. ii. 5–11, not wishing to extend these remarks too much, I shall but touch upon its principal features, and cite, *en passant*, two or three comments.

The entire relates to “ *Christ Jesus*, who being in the *form* of God,” (not the reality,) “took upon him the *form*” (not the reality) “of a slave.” That he was the image of the *invisible* God, even whilst on earth, he showed Philip, when he stated, “ He that hath seen me hath seen *the Father* ; *the Father*, that dwelleth in me, He doeth the works,” etc. Then, in the second clause, “to be equal with God,” should be, *to be like God*. Whitby says, “ Did not covet to *appear* as God.” Morus (Smith’s Scrip. Test. vol. ii. p. 373) says, “ Tamen non rapiendam judicavit *similitudinem* cum Deo.” Bloomfield says, “ Whitby is right in maintaining that *αρπαγμος* is put for *αρπαγμα*. It signifies a prey ; and, metaphorically, a thing to be eagerly caught at, seized and held fast. The sense then is, He did not eagerly seize and tenaciously hold.” Macknight observes, “ Whitby hath proved in the clearest manner that *ισα* is used adverbially by the Septuagint* to express *likeness*, but *not equality*, the proper term for which is *ισον*. If *μορφη Θεου* signifies *the nature of God*, and *ισα Θεο* the being *equal to God*, the Apostle hath said of Christ, ‘ Who having the same

* Whitby’s references are as follows :—Job v. 14 ; x. 10 ; xi. 12 ; xiii. 12, 28 ; xv. 16 ; xxiv. 20 ; xxvii. 16 ; xxviii. 2 ; xxix. 14 ; xl. 15 ; Isaiah ii. 23 ; Wisd. vii. 1, 3. The value of these references consists in their being taken from the Septuagint version of the Old Testament so constantly cited by the writers of the New Testament.

nature and perfections with God, thought it no robbery to be equal with God in nature and perfection.' But this is a tautology which cannot be imputed to so accurate a writer as St. Paul." Rob. Hall, too, ('Notes of Sermons,' Works, vol. v. pp. 24, 25,) admits the justness of this correction of the common version into, "He did not eagerly retain the likeness of God." I shall defer the consideration of the subsequent verses, 9-11, to a succeeding page, after I shall have taken a general survey of the *language* of the Old and New Testaments regarding *Worship*. To the *Greek text* of both I especially refer.

1. In the Old Testament occur many instances of this mark of reverence offered to and accepted by kings, prophets, and other persons of distinction. The first two to the point are sufficiently striking;—one, Gen. xxxvii. 10, where the words of the Septuagint are, *γε προσκυνησομεν επι την γην*; the other, xlii. 6, where the fulfilment of Joseph's dreams is described in language still more emphatic, *προσκυνησαν επι προσωπον επι την γην*, *adored upon their faces to the ground*. This I deem a leveller of your system of *adoration*. By the kindness of a respectable clergyman in this neighbourhood, I have been enabled to refer to some few places in a handsome Oxford edition of the Septuagint, and to Liddell and Scott's Lexicon, which gives for *προσκυνεω* the meanings "to kiss hands, to make a salaam, to worship the gods," etc. The following are examples of profound obeisance, the Greek of which, however, I did not look out for on the occasion alluded to:—Exod. xviii. 7, Moses doing obeisance to Jethro; 2 Sam. iii. 6; 1 Kings i. 23, xviii. 7; 2 Kings i. 13, ii. 15, iv. 27, 37. These are strong cases of reverential obeisance, and some of them, I doubt not, indicating mingled sentiments of *religious veneration*. More remarkable still is that in 1 Chron. xxix. 20, "And all the congregation *worshipped* the Lord and the king." The term in the Septuagint here is still *προσκυνεω*, and is applied at one and the same time to both divine and civil worship. In the Hebrew, also, the proper word for adoration is here employed. But what shall we say of Dan. ii. 46? "King Nebuchadnezzar fell upon his face, and worshipped

Daniel; and commanded that they should offer an oblation and sweet odours unto him." Nor were these extraordinary marks of veneration, whatever was their import, declined by the prophet. For my own part, I conceive, from the tenor of what follows, that the king meant no more than to do honour to Daniel as the deputy of the "God of Gods." I had nearly omitted to advert to Psalm xlv. 11, where *προσκυνεω* again is employed by the Septuagint. The Common Prayer-book version has unwarrantably supplied *God* to the passage;* but the original for "Lord" is the usual term in the Old Testament for master or ruler. (By the way, compare Psalm cv. 28, in the Bible and Prayer-book versions, and account for their *contrariety*.) The preceding citations form, I think, a sufficient specimen of the doctrine and phraseology of the Old Testament on the subject of adoration and worship.

2. In the *New Testament* the word *προσκυνεω* appears very frequently. Its use and import, in reference to the Saviour, will perhaps be fairly and intelligibly represented in the following arrangement of passages in opposing columns.

Matt. viii. 2.—"And, behold, there came a leper and *worshipped* him, saying," etc.

Matt. ix. 18.—"While he spake these things . . . behold, there came a certain ruler and *worshipped* him, saying," etc.

Matt. xv. 25.—"Then came she and *worshipped* him, saying, Lord, help me," etc.

Mark i. 40.—"And there came a leper beseeching him and kneeling down to him, saying," etc.

Luke v. 12.—"And . . . behold, a man full of leprosy; who seeing Jesus, fell on his face, and *besought* him," etc.

Mark v. 22.—"And behold, there cometh . . . Jairus; . . . and when he saw him he fell at his feet, and *besought* him greatly, saying," etc.

Luke viii. 41.—"And behold, there came a man named Jairus, . . . and he fell down at Jesus' feet and *besought* him," etc.

Mark vii. 25.—"For a certain woman . . . heard of him, and came and fell at his feet (the woman was a Greek, a Syrophœnician by nation); and she *besought* him," etc.

* In Barker's (Breeches) Bible, 4to, 1599, I find it thus,—"For he is thy Lord, and *reverence* thou him."

Matt. xx. 20.—“Then came to him the mother of Zebedee's children with her sons, *worshipping him*, and desiring,” etc.

Matt. xviii. 28.—“The servant therefore fell down and *worshipped him*, saying,” etc.

(In the margin is given *besought him*.)

Matt. xxvii. 29 (the latter clause).—“And they *bowed the knee* before him, and mocked him, saying, Hail, King of the Jews!”

Mark x. 35.—“And James and John the sons of Zebedee came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.”

Matt. xviii. 29.—“And his fellow-servant fell down at his feet, and *besought him*, saying,” etc.

Mark xv. 18, 19.—“And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed . . . and bowing their knees, *worshipped him*.”

In the preceding two series of parallel places of the New Testament it will be observed that whilst Matthew almost invariably employs the term (*προσκυνεω*) so common in the Septuagint, to express homage to superior beings, Mark and Luke as constantly have phrases expressive of *reverent supplication*. It is probable, too, that the translators understood Matthew in this sense, as in their day the word *worship* was used to express ordinary respect. With this view, also, agree authorities such as Schleusner, Castalio, Boothroyd, and others. The following comments are to the same effect:—

“Everywhere those who besought the Lord Jesus to perform miracles, worshipped him, not as God, but as a distinguished prophet” (Limborch, Theol. Christ. lib. i. c. 25, s. 4).

On Matt. xx. 20, J. P. Smith writes:—“As this was altogether an ambitious project of Salome and her sons, and referred to their expectation of Christ's setting up a worldly monarchy, . . . it is reasonable to understand her obeisance as intended to be the homage customarily paid to a temporal sovereign” (Scrip. Test. vol. ii. pp. 261–2).

On John ix. 38, where the same word occurs and is rendered *worshipped*, besides many other learned critics and commentators to similar purport, Calvin remarks thus:—“It may be asked, did he that had been blind pay divine honours to Christ? The word used by the Evangelist signifies only to testify wor-

ship and reverence by genuflexion or other signs. It is probable, however, that it here denotes something extraordinary; namely, that the blind man honoured Christ as being much more than a man or a prophet. But I do not think that he then knew Christ to be God manifested in the flesh. What then is the meaning of this adoration? Persuaded that Jesus was the son of God, he prostrated himself before him, in the greatest wonder and admiration."

Such, then, being the customary and sanctioned mode in Oriental countries, as evidenced throughout the Old Testament and in the Gospels, of honouring personages in high station, if we are told that the "Son of Man," "the *man* Christ Jesus," "of the seed of David according to the flesh," was also, even upon earth, pre-eminently the "Son of God," because "sanctified *and* sent by the Father;"—if he was "declared to be the Son of God according to the spirit, by the Resurrection from the dead;"—if he is "the First-born, the Heir, of the whole (new) creation" (not *creature*), "the First-born from the dead, that in all things he might have pre-eminence," "for to this end Christ both died and rose, that he might be Lord both of the dead and living;" ("this is the Heir; come, let us kill him;")—if, again, "*the God of our Lord Jesus Christ*, the Father of Glory, raised him from the dead and set him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name (authority) that is named, not only in this world but in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the Church" (Eph. i. 17–22), angels and authorities and powers being made subject to him (1 Pet. iii. 22), and when we read in 1 Cor. xv. 24–28, that he is appointed to "reign" over the Mediatorial Kingdom until its glorious purposes are accomplished,—we are enabled to understand (as far as human comprehension can) the statement in Philip. ii. 9–11, "Wherefore God hath highly exalted him, and given him a name which is above every name (authority) that at the name or authority of Jesus *every knee should bow*, and every tongue confess that

Jesus Christ is Lord, to the glory of God the Father." And to the same grand proceedings is to be referred the announcement in Heb. i. 6, when allowed to follow the order of the original Greek,—“And when *again* he bringeth the First-begotten into the world” (namely, at the Resurrection and Ascension), “he saith, And let all the angels of God worship him.”

There is nothing in all this inconsistent with the due distinction between Jehovah and “the man Christ Jesus, the mediator between God and men;” “that man by whom God will judge the world in righteousness” (1 Tim. ii. 5, and Acts xviii. 31). And the universal homage and worship offered by men and angels to Jesus (in his visible presence), is but the usual mode of acknowledging the authority and the dignity to which he is so wonderfully and worthily elevated. I observe, *in his presence*, for the only instances of such obeisance and of petitions to him recorded after his Ascension, besides those just referred to, are those of Stephen (Acts vii. 59) and Paul (at his conversion, and 2 Cor. xii. 8, 9), and that in Rev. v. 12, 14. I can therefore afford, on the authority of the Alexandrian and Vatican MSS., to dispense in this last passage with the clause at the end, “him that liveth for ever and ever.” But I have often been forcibly struck by that passage in Revelation xv. 3, 4, “And they sing the song of Moses the servant of God and the song of *the Lamb*” (the two mediators), “saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy,” etc. But it is an endless theme. I will now, therefore, proceed as briefly as possible with my second branch of the argument, namely, the influence exercised upon the judgment by the occasionally peculiar style of the evangelical writers, especially that of John.

I notice again the benediction, 2 Cor. xiii. 44, to remark that the several blessings invoked therein do not by any means necessarily involve the continued *agency* of all the three Names. I understand it thus:—“The full and free en-

joyment of the New Covenant dedicated by the blood of Christ, the paternal recognition and regard of Jehovah, and an abundant *participation* in the gifts of the Spirit shed upon the Church be vouchsafed to you all." But I am most influenced by the uniform and scrupulous distinction here and elsewhere between God and the *Lord Jesus Christ*. Why, in these combinations of the names in question, is the title *God* never applied to any but *one*? In this benediction, for example; in Eph. iv. 4-6; Titus iii. 4-6; 1 Cor. viii. 6. This is striking *incidental* evidence.

Another passage deserving particular notice is Rom. ix. 5. A mere change of punctuation deprives the orthodox of all support from it. Compare it with the Apostle's language, i. 3, 4. What a wide difference between "Son of God" and "God blessed for ever"! Then where, in ix. 5, is the qualification "according to the spirit of holiness," as a set-off to "according to the flesh"? Refer further, for the *usage* of this writer, to Gal. iv. 29.

Let us try also the oft-cited phrase in John x. 30 by the same just ordeal, and it will be found that the expression "is" or "are one," when used in reference to two or more objects, is invariably throughout the Scriptures employed in a figurative sense. In *sound* only, therefore, it appears to sustain the orthodox system. In proof of this assertion take the following references to the Old and New Testaments :—Gen. ii. 24, "And they shall be *one* flesh;" Gen. xli. 25, 26, "The dream is *one*;" Acts iv. 32, "And the multitude . . . were of *one* heart and of *one* soul;" Rom. xv. 6; 1 Cor. iii. 8 and x. 17; above all, John xvii. 22, 23, in which the unity of believers is intimated to be of the same kind as that of God and Christ. Even the noted text of 1 John v. 7 must submit to the same *mos et norma loquendi*, the usage of Scripture and of ordinary colloquial custom. Nor did the Jews cavil at Jesus for his use of the phrase in question. It is plain their controversy with him (John x. 30-38) arose from his terming God *his Father*, as on a previous occasion (John v. 17, 18), when they perversely charged him with calling God his *own*

(*ιδιον*) Father, putting himself on a level, as it were, with Jehovah. This imputation he then took pains to vindicate himself from, and more explicitly still in this 10th chapter, 34–38, wherein he shows from the Old Testament that to style himself even *a God*, *still less* “the Son of God,” divinely commissioned as he proved himself by his works, could not justly be pronounced blasphemy.

I shall now place in opposite columns two series of passages principally from John’s writings, with a view to illustrate the highly figurative character of some of them, and to enable us to obtain a clue to their genuine sense. These are intended to be merely *suggestive*, and may, of course, be considerably varied and extended.

“Look here, on this picture,
John i. 1.—“In the beginning.”*

John i. 1.—“The Word was with God.”

John viii. 42.—“For I proceeded forth and came from God.”

John xvi. 28.—“I came forth from the Father and am come into the world; . . . again I leave the world and go unto the Father.”

And on this.”

Mark i. 1.—“The beginning of the Gospel of Jesus Christ,” etc.

Luke i. 2.—“Which from the beginning were eye-witnesses and ministers of the word.”

And see John xv. 27; 1 John i. 1, ii. 7; 2 John 5, 6; for the usual meaning of the term *beginning* in the New Testament.

Gen. v. 24.—“Enoch walked *with God*.”

John i. 6.—“There was a man *sent from God*, whose name was John.”

Philip. iii. 20.—“For our conversation is *in heaven*.”

John viii. 42 (latter clause).—“Neither came I *of myself*, but he *sent* me.”

John x. 36.—“Whom the Father hath sanctified *and sent* into the world.”

John xvii. 18.—“As thou hast sent me into the world, *even so* have I sent them into the world.”

* Of course the period of time implied by the above phrase depends on the subject to be treated of, as in Gen. i. 1, the material creation. But in setting about a narrative of our Lord’s mission, etc., I conceive the Evangelist was not likely to open it with an abrupt statement regarding the Mosaic cosmogony. He appears to me, like the other John (Mark) and Luke, to enter at once upon the scenes of the Saviour’s and the Baptist’s ministry.—E. F.

John xvii. 14.—“And the world hath hated them, because they are not of the world, *even as I am not of the world.*”

Matt. xxi. 34-36.—“And *he sent his servants* to the husbandmen, . . . again *he sent* other servants . . . but last of all *he sent his Son* unto them,” etc.

John iii. 13.—“And no one hath ascended up to heaven, but he that came down from heaven.”

John iii. 13 (latter clause).—“Even the *Son of Man* who *is* in heaven.”

John i. 18.—“The only begotten Son who *is* in the bosom of the Father.”

John vi. 2.—“What and if ye shall see the Son of Man ascend up where he was before?”

Phil. ii. 20.—“For our conversation *is in heaven.*”

John vi. 38.—“For I came down from heaven, not to do mine own will,” etc.

Matt. xxi. 25.—“The baptism of John, was it *from heaven*, or of men?”

(See Macknight’s ‘Harmony,’ sect. 20, p. 104. Note also Adam Clarke *in locum.*)

James iii. 17.—“The wisdom that *is from above*,” etc.

John iii. 3.—“Except a man be born again” (literally *from above*).

Rom. x. 6.—“Who shall ascend into heaven?”

Prov. xxx. 4.—“Who hath ascended up to heaven?”

John viii. 38.—“I speak that which I have seen with *my Father.*”

John viii. 38 (latter clause).—“And ye do that which ye have seen with *your Father*” (the Devil).

John xvii. 5.—“And now, O Father, glorify thou me . . . with the glory which I had with thee before the world was.”

1 Peter i. 20.—“Who verily was fore-ordained before the foundation of the world.”

John xvii. 24.—“For thou lovedst me before the foundation of the world.”

2 Tim. i. 9.—“Who hath saved us . . . according to his own purpose and grace which was given us in Christ Jesus before the world began.”

Eph. i. 4, 5; Rev. xiii. 8.

I submit the preceding series of parallel texts to your candid consideration, with one remark—they do not appear to me to intimate the pre-existence of Christ *in any sense*.

You have adverted to two passages which you appear to

think support the orthodox tenet, that God required a sacrificial propitiation to reconcile him to man. One of them, however, properly translated, would suggest rather the opposite view, that *he manifested his love* in the death of Christ, who thus initiated the new covenant between God and men, "whom God hath set forth to be a propitiation, (rather propitiatory or mercy seat, from which) to declare his righteousness for the remission of sins" (Rom. iii. 25). And so elsewhere, "If when we were sinners *we were reconciled to God* by the death of his Son, much more," etc. (Rom. v. 10). As to the other text (1 John ii. 2), I offer you an ancient comment from my little Oxford volume, in some Adumbrations* of Clemens Alexandrinus on the Catholic Epistles. I hope it will not appear an obscuration to you: as proceeding from so early and learned a *Greek Father* (A.D. 200) it should carry weight. It is given in a Latin translation of Cassiodorus. "*Non solum autem, inquit, pro nostris peccatis Dominus propitiator est, hoc est fidelium, sed etiam pro toto mundo: proinde universos quidem salvat, sed alios per supplicia convertens, alios autem spontanea assequentes voluntate, et cum honoris dignitate, ut omne genu flectatur ei cœlestium, terrestrium et infernorum; hoc est angeli, homines, et animæ quæ ante adventum ejus de hac vitâ migravere.*" He means, I conceive, that Christ was instrumental in leading souls to God and making peace. In Eph. ii. 13-18 Paul declares him to have made peace (an at-one-ment), first between Jew and Gentile, in order that thus he might reconcile both in one body unto God: "For through him we both have access by one spirit unto the Father." He ratified a new covenant of free grace: "This is my blood of the New Testament for the remission of sins." "After those days their sins and iniquities I will remember no more." You speak of a Judge and Mediator and Saviour, who to your comfort is both God and man. The evangelical writers and preachers do not hesitate to describe Jesus of Nazareth as "*a man approved of God,*" etc.; as that *man* by whom *God* shall judge the world, etc.;

* ΤΡΟΤΥΜΩΣΙΣ.

as the "one mediator between God and men, the *man* (not *God-man*) Christ Jesus;" and Heb. chap. ii. copiously and explicitly demonstrates from Scripture and reason why it should be so; not to forget the prediction of Moses cited more than once in the New Testament, "The Lord your God shall raise up unto you from among your brethren a *prophet* like unto me." And so the two disciples going to Emmaus described him as "Jesus of Nazareth, a *prophet* mighty in deed and word before *God* and all the people." The truth is, the orthodox scheme represents the Father of Mercies as an *hard man*; inculcating the need of some one to save us from his wrath; reversing the statements of the New Testament that Christ was sent to save us from ourselves, "from our sins;"* "to redeem us from all iniquity;" "to deliver us from this present evil world;" "from vain conversation;" "to turn us away from our iniquities;" "to redeem," and "reconcile us *unto God*." This is the tenor and phraseology of the Gospel, the parables, the Apostolic sermons and epistles; and in conformity to this view of salvation, also, the 53rd chapter of Isaiah is cited by them, as in Matt. viii. 16, 17, and 1 Pet. ii. 24, 25. And in fine, "there is none other name under heaven given unto men whereby we must be saved (made whole), but the name of the Lord Jesus Christ," Acts iv. 12. These are all Scriptural statements, not derived by me from any Arian or Socinian doctors, but from genuine Unitarians like Christ and Paul, and the other Evangelists.

I have thus endeavoured, very prosaically, indeed, to show the inconsistency of your views and theories with, and their want of support from, the language of the Bible, not leaving

* This and the succeeding doctrinal clauses may be sought in the following places:—Matt. i. 21; Titus ii. 14; Gal. i. 4; 1 Pet. i. 18; Acts iii. 26; Rev. v. 9; Rom. v. 10; 2 Cor. v. 18, 20; Ephes. ii. 16; Col. i. 20, 21. It is plain that some of these expressions are to be considered as figurative in the New Testament as well as the Old Testament. For instance, men are represented as in *bondage* to sin, and Christ as giving himself to *redeem* and *ransom* them therefrom. The doctrine, therefore, of the Second Article of the Church of England, that Christ "suffered, etc., to reconcile his Father to us," is the opposite, an inversion of what the New Testament teaches.

unnoticed, I hope, any of your citations from it. I will now simply—

3. Produce some *references* to passages which appear to me to express our views distinctly, as I am straitened both in time and space. These should be interpreted according to their natural and obvious sense, and as explained by Scripture usage, and not upon any theory invented to obviate their plain meaning. Matt. xix. 17; Mark xii. 29; John xvii. 3; Matt. xxvii. 46; John xx. 17; Rev. iii. 12 (and verse 2 reads in my Greek Testament, and in both the Alexandrian and Vatican MSS., “perfect before my God”). In the following Jesus prays, or teaches to pray *to the Father*:—Matt. vi. 6–9, xviii. 19; Luke xi. 2; John xv. 16, and xvi. 23, and all chapter xvii. He frequently, besides, prays to God; thus, Matt. xiv. 23; Mark i. 35; Luke v. 16, vi. 12, and ix. 18. His subjection to God is often expressed; thus, John viii. 49; iv. 34; v. 30; vi. 38; ix. 4; xvii. 4. He obeys his *commandments*; John x. 18; xii. 49; xiv. 31; xv. 10. These are chiefly from the Gospels. From the Epistles take the following:—1 Cor. viii. 6; Gal. iii. 20; Eph. i. 3, 17, iv. 5, 6; 1 Tim. ii. 5; 2 Cor. xi. 31; Heb. i. 9; 1 Pet. i. 3; Acts x. 38; 1 Cor. xv. 24, 28; Heb. x. 7; Rev. ii. 27; Acts v. 31 (“exalted to be a prince and a Saviour”); Col. i. 19; Acts ii. 22; 1 Pet. i. 21; 2 Pet. i. 17; Acts x. 40, and xvii. 31.*

Much more might be added to these of direct, as well incidental, indirect tendency. Of the latter take John v. 20,—“The Father . . . sheweth the Son all things that himself doeth . . . and will show him greater things.” How could one in whom the Second Person of a Triune God tabernacled, require thus to be instructed by the First Person? And where in the Gospel narratives does it appear that Jesus communicated to his disciples that he was . . . not merely the “Son of God,” nor the “only begotten of the Father,” . . . but . . . the most High God, or the Second Person of the co-equal and ever-blessed Trinity? Was it when he said to the young man,

* See Maclellan's ‘Testimony of Jesus, etc., to the Supreme Deity of the Father.’

"Why callest thou me good? there is none good but one, that is God;" and permitted him to depart unenlightened thereon? Or was it when the astonished disciples said among themselves, "What manner of *man* is this, that even the winds and sea obey him?" Or when his friends went to lay hold on him; for they said, "He is *beside himself*"? Or when, even after the resurrection, the eleven asked him, "Lord, wilt thou at this time restore the kingdom to Israel? and he said unto them, It is not for you to know the times and the seasons which *the Father* had put in his own power"? Or would a fisherman of Galilee (or Dingle), uncatechized and unprompted, on hearing or reading our Lord's observations to the Sadducees (Matt. xxii. 31-32), "But as touching the resurrection of the dead, have ye not read that which was spoken unto you *by God*, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? *God* is not the God of the dead, but of the living"? Would he, I ask, have suspected that Jesus was thus speaking concerning *himself*? No; "when the multitude heard, they were astonished at his doctrine" (or teaching). Look through all the sermons and addresses of the Apostolic preachers recorded in the Acts of the Apostles, and putting aside the one debated clause (ch. xx. 28), point out, in "all the counsel of God declared" by them, one distinct intimation of what you would doubtless call a *prime* and *capital* article, the *supreme deity of Christ*, or of a *Triune God subsisting in three co-equal Persons*. Scrutinize those discourses narrowly and anxiously, and collect from their simple and impressive statements—of *facts* rather than *dogmas*—what are the paternal provisions the Creator for the restoration of a benighted world, and what the suitable plan and means by which omniscient Love had long premeditated its accomplishment.

Δοξα τῷ Θεῷ ἐν ὑψίστοις. Ἀμήν.

E. F.



APPENDIX.

SOME time having elapsed after the close of the preceding double correspondence, the origin of which will be apparent on perusal, it occurred to the Editor that it might be productive of some general benefit and instruction to the reading community to publish it entire, as far as was available for him to do so, first having secured the consent of his two correspondents; but in the absence of such consent of both or either, to recast and issue it in a different and less complete form.

The latter alternative, happily, has been obviated by the prompt concurrence of the parties concerned in the propriety of issuing the whole, as it now appears, with a slight exception, to be presently referred to. Besides giving their sanction to this proceeding, A. B. and C. D. have forwarded to E. F. supplementary communications touching the subject-matter of the 'Correspondence;' and it has become incumbent on him, as a faithful Editor, to add an appendix presenting these additional contributions *in extenso*, which comprise, *a short letter, a review of the Correspondence, and some notes or glosses on the same, by A. B.; a valedictory epistle by C. D.; the whole concluding with replies by a learned Unitarian friend D. L. and E. F.*

The brief letter of A. B., which refers to an omission *advisedly* made, in an early part of the preceding series, for reasons there assigned (p. 4, note), viz. of some expressions uttered on her deathbed by a lamented daughter of the writer, carried off by Asiatic cholera, some years ago, at a watering-place, is as follows:—

February 18th, 1862.

My dear E——,—I received your pamphlet with surprise. Had I the slightest idea that it was your intention to publish our correspondence, I should have made my replies much stronger (? Ed.) ; of several I did not even take a copy, but wrote them *off-hand* ; however I am not much alarmed as to the consequences ! They may be made profitable to *some*—God will not suffer one particle of his truth to *fail* ! I can only add, I have a greater horror of Unitarianism than ever ! and feel perfectly convinced it is not Christianity.

May God in His mercy grant the fulfilment of that anxious wish expressed by my darling child L. on her deathbed—“Oh, dear E., I wish he knew Christ ! and through His precious Word he will.”

Ever affectionately,

A. B.

P.S.—I perceive you have omitted *that part of the correspondence* relative to this *fact*. You can do what you please with your pamphlet.*

The deathbed expressions thus recorded had been uttered in conversation with A. B. The Editor ventures to subjoin what passed at the only interview he had with his departed sister-in-law, on the afflicting occasion in question, whilst she retained consciousness. As he knelt at the bedside, seeking to cheer her with words of encouragement, her father inquired whether she knew who was addressing her ; to which she replied, “I can’t *see* him, but it is the voice of my dear brother-in-law. Where is Mamma ? Poor Mamma ! I’ll never see her more ! But I’ll see you *all* in glory !”

The Editor will only add, that whilst professing no superstitious faith in dying statements, too often considered as *verbally inspired*, and used as *polemical arguments*, he confidently hopes, through God’s mercy, to meet that gentle spirit, and many orthodox friends, “in glory.”

* Namely, the ‘Correspondence’ preceding this Appendix, which had been forwarded to A. B. and C. D. for approval, or amendment, as it might be.

The following communication was afterwards, by mutual agreement, transmitted by A. B. for insertion, with a request that a certain number of copies of the entire correspondence should, when printed, be forwarded to him :—

*Observations, etc., on certain portions of ' Amicable Correspondence,' by A. B.**

A. (Page 12.)—John xvii. 3.

This text, says Bishop Middleton, in his excellent work on the Greek Article, has been usually regarded as one of the strongholds of Socinianism. But, as Schleusner has remarked, the words “the only true God” are here opposed to the false gods of the Pagan worship.

The Socinian argues as if in our Saviour’s days there had been the same controversy about the nature and essence of the one true God which arose afterwards; whereas the dispute then was whether there were a plurality of Gods, or only *one*. The Jews held the latter opinion, and the whole Pagan world the former. It is therefore perfectly frivolous, says Middleton, to introduce this text, John xvii. 3, into the Trinitarian dispute. And the stress which has been laid upon it can be accounted for only from the extreme difficulty of giving to the Socinian hypothesis anything like the sanction of Scripture.

Hermann Olshausen, in his ‘Biblical Commentary on the Gospels,’ has the following remark on this important Scripture :—“The older expositors employed this passage as an argument for the divine nature of Christ, taking the words *τον μονον αληθινον Θεον*, according to 1 John v. 20, as an apposition to ‘God and Him whom thou hast sent, Jesus Christ.’ In modern times, on the contrary, the passage is frequently used, especially by the Socinians, to *deny* the divine nature of Christ, since it is said, ‘God is called the only true God, and consequently Christ cannot be God.’ Both extremes are to be avoided; accordingly we must say

* Dated May 1, 1862.

that this verse cannot be available as an argument. Just as little, however, is it *opposed* to the doctrine of the divinity of Christ. In the first place the passage is to be interpreted precisely in the same manner as all those in which the humanity of Christ alone is presented to view. Nothing more can be deduced from this verse *against* the divine nature of Christ, than from 1 Tim. ii. 5, or from Titus ii. 13. And, secondly, this passage (John xvii. 3) clearly involves, by way of inference, the meaning that the nature of Christ, while human, is at the same time also of a *higher kind*.

“It would be inconceivable, respecting any other person—for example, Abraham, Moses, or Isaiah—that He could be represented as *co-ordinate* with God, as the *object* of that knowledge which is ‘eternal life.’ The juxtaposition of God *and* Christ, adopted here, can only be appropriate on the supposition that Christ himself is of *divine nature*, and thus, *as God*, possesses life eternal *in himself*. Every one feels that it cannot be said, under any condition, ‘This is life eternal, to know God and Abraham, or Moses.’ There is nothing to be known in them that could produce eternal life, since they are *mere men*. It is only in so far as the power of God wrought in them, that we can speak of knowing God *through* Abraham or Moses; and it is thus that the Socinian would literally take the meaning here, ‘this is life eternal, that we know God *through the doctrines* of Christ.’ But neither ‘*through*’ nor ‘the doctrine’ stands in the text; the text speaks only of the *person* of Christ, and represents it as co-ordinate with God. If therefore it is not well that this verse should be employed in positive theology as an *argument* for the divinity of Christ, because it does not contain a *direct* expression of the doctrine, but that doctrine must be *deduced* by way of inference, at the same time the *resort* that is had to this passage by those who contend *against* the doctrine, is altogether out of place; since an *impartial* view of the words *shows* that the author of the Gospel, St. John, here, as everywhere else, does not conceal his idea and conviction of the divine nature of Christ.”

B. (Page 12.)

In paying divine worship to Christ, whether in prayer or by praise, we worship him as being "God over all, blessed for evermore, the Amen" (Rom. ix. 5); as being of one and the same nature, essence, power, majesty, and glory with the Father and the Holy Ghost, that very Being upon whom Stephen the Martyr called in his dying moments, "saying, Lord Jesus, receive my spirit;" and to whom Thomas did so fervently declare his conviction and his faith, "My Lord and my God."

In so worshipping Christ as God, we do not introduce a second object of divine worship,—as the Socinians imagine and say we do,—we "honour the Son even as we honour the Father;" for we believe that "the Godhead of the Father, and of the Son, and of the Holy Ghost, is *all one*; the glory equal, the majesty co-eternal."

In the first chapter of the Acts of the Apostles we have another convincing proof of the Divinity of our Blessed Lord and Saviour. We read there that *Peter* with many (120) of the disciples being assembled together, he gives them to understand that the fall of Judas had been plainly foretold by David in Ps. xli. 9; and also that in Ps. lxix. and in Ps. cix. 8, the prophet had foretold that another should succeed or be appointed to his office; wherefore, having selected from amongst the disciples then present, *two* who had been associated with them all the time from the Baptism of the Lord Jesus to his Ascension into heaven, "They prayed, and said, *Thou, Lord*, which knowest the hearts of all, shew whether of these two *thou* hast chosen." Now, it is most clear that it was to Christ their *Lord* and *Master* they prayed; for the Apostles were peculiarly the chosen messengers of *Christ*. It was *He* who selected them, and of Him they were "*to bear witness.*" Here therefore we have the first example of a prayer offered to the *exalted* Redeemer, which furnishes *indirectly* the strongest proof of his DIVINITY; otherwise their prayer was offered to another than God—in other words, to an idol!!

C. (Page 17.)—John x. 22–39.

“‘I give unto them eternal life.’ I ask, could *any created being* venture or dare to make such an assertion? and then to add, ‘and they shall never perish, and not one shall pluck them out of my hand,’ evidently declaring his being possessed of almighty power,—a divine attribute,—which no creature in heaven or earth can arrogate to himself; the very same attribute which the Lord declares in the following verse is equally and alike possessed by his Father, to which he immediately adds, ‘I and the Father are *one*,’ one and the same Being, having one and the same almighty power and might; so that not one *created* being can anywhere be found to pluck my sheep out of my hand, *nor* ‘out of my Father’s hand;’ for, as he declares again, verse 38, ‘that ye may know and believe that the Father is *in Me*, and *I in Him*!’ *How* it is *so*, is not revealed, it is yet a mystery; and those who would entertain the hypothesis that *ἐν εἰπαι* refers only to *unity of will*, not of *nature*,—an hypothesis at once Arian, Socinian, and rationalistic,—should not forget that true unity of *will* without *unity of nature* is something inconceivable! Hence if Christ speaks of unity of will between Himself and his people, this can subsist *only so far* as such unity of will has been rendered possible to them by a previous communication of his nature; *and*, the profound idea that believers *are assimilated* to their Lord by the communication of his nature to them, He himself teaches his disciples in John vi. from verse 47 to 58.” (Olshausen on the Gospels.)

The remark of Bengelius on this 30th verse of John x. is also valuable. “I and the Father are *one*,” not alone by consent of *will*, but by unity of *power* and so of *nature*. For omnipotence is a natural attribute of deity! and the Word is concerning the unity of the Father and the Son.

In these words the blind Jews saw more in Jesus than the anti-Trinitarians see at this day; if the Jews thought that Jesus desired to be esteemed or regarded as only a divine man, and not as the Son of God, who would thus be as truly God

as sons of men are men; they would not have said, "Thou, being a man, makest thyself God!" nor would they have charged him with blasphemy.

D. (Page 13.)—Romans ix. 5.

"It is well known," observes Bishop Middleton, "that this text has been the subject of much controversy, yet not of more than was to be expected, considering how strongly and directly it attests the Divinity of the Lord Jesus Christ. The received reading has been confirmed by all the manuscripts which have been hitherto collated, by all the ancient versions, and by all the Fathers, except Cyprian, in the printed copies. There is scarcely a verse in the New Testament in which ancient authorities *more nearly agree*." At the close of the Bishop's remarks on this text, he says, "Having thus endeavoured to refute the principal hypotheses which have been adopted to weaken or destroy the force of a most important text, I shall conclude this note in the words of Michaelis, 'I, for my part, sincerely believe that St. Paul here delivers the same doctrine of the Divinity of Christ which is elsewhere *unquestionably* maintained in the New Testament.'"

Dr. Vaughan, late Head Master of Harrow, and a first-rate scholar, in his notes on the Epistle of St. Paul to the Romans, says on this, ix. 5, "'Who is over all, God blessed for ever.' *Here, except by a harsh, evasive, and most needless interpretation, the words are evidently applied to Christ.*"

E. (Page 20.)—Philippians ii. 6-11.

This text affords the most decisive evidence of the Divinity of Christ in the plainest possible terms. He is declared by St. Paul inspired of the Holy Ghost, to have been in the "*Form of God*," that is, as Schleusner explains it, "in the very nature and essence of the Godhead, to designate his more exalted and sublime nature." Theodoret's interpretation of the passage makes the humility of Christ to have consisted in his *relinquishing* the dignity of being equal to the

Father, and we may add "the Glory which He had with the Father before the world was." *Unbelief* has indeed endeavoured to explain away the force of the expression, "*in the Form of God.*" But, as it is well observed by the Bishop of Lincoln, "being in the Form of God" signifies being *really* God, just as the phrase, "took upon him the Form of a servant, and was made in the likeness of man," signifies that He was *really* a servant, and *really* a man, subordinate to the Father, and *subject* to the will and command of his Father. In John vi., "I came down from Heaven," He said, "not to do mine own will, but the will of Him that sent me." And again in Psalm xl., "Then said I, Lo, I come: in the volume of the book it is written of *Me*, to do thy will, O God."

Griesbach, for whose learning and authority the Unitarians profess so much respect, says, "There are many clear arguments and passages of Scripture by which the *true Deity* of Christ is vindicated;" and He fixes upon the beginning of St. John's Gospel, as a proof so evident and above all exception, that it never can be confuted by the audacious attempt of interpreters or critics." And Bishop Bull asserts of Philippians ii., "It is alone sufficient for the refutation of all heresies against the person of our Lord Jesus Christ."

F. (Page 23.)—Colossians i. 13–21.

With regard to this highly important passage, which E. F. disposes of in eleven lines (!), I cannot understand with him that the expressions here used by the inspired apostle, touching the creation of *all things* that are in Heaven and that are in Earth, visible and invisible, whether thrones or dominions, etc. etc., are meant to be *confined* to "*intelligent beings*;" indeed I feel quite satisfied that such is not the case. I find it most clearly revealed in the Scriptures, that one great purpose for which the Son of God came down from Heaven, was not only to redeem and reconcile fallen man to God, but *all things*, which in consequence of man's disobedience became—as the Apostle declares in Rom. viii. 20—"subject to vanity," or corruption. He came to redeem the

world upon which the curse was inflicted on Adam's account, "Cursed be the ground for thy sake. Thorns also and thistles shall it bring forth unto thee." And this redemption of the unintelligent, irrational portion of creation is very clearly foretold in the writings of the Prophets; for instance, Isaiah lv. 13, it is declared, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off." Also in the Psalms of David, xcvi., xcvi., xcvi., and many others.

The Lord Jesus Christ speaks of this redemption, in Matt. xix. 28, as "*the* regeneration, when the Son of man shall sit on the throne of His glory."

St. Peter, Acts iii., speaks of it as "the times of refreshing, or recreation from the presence of the Lord," and verse 21, "the times of the restitution of all things, which God hath spoken of by the mouth of all His holy prophets from everlasting." Mr. Belsham, however, and other Socinians say, that this passage in Col. i. does not mean a *natural* but a *moral* creation!! But Dr. Clarke says, "Nothing can be more forced and unnatural than the Socinian interpretation of the passage!" and Whitby says, that the Socinian interpretation is so forced and remote from the natural sense of the words, that even Le Clerc is compelled to reject it as evidently false!

G. (Page 24.)—Titus ii. 13.

I feel perfectly satisfied that the most literal and correct rendering of this passage is that given by Granville Sharpe—hardly differing indeed from that of our authorized version. He translates it "Of our great God and Saviour Jesus Christ." Bishop Middleton maintains that "it is impossible to understand Θεου and σωτηρος otherwise than of one person," and refers to two similar passages, Eph. v. 5, and 2 Thess. i. 12. In the annotations of the Assembly of Divines, 1651, it is observed on this passage, "to the confutation and confusion of all that deny the Deity of Christ."

The apostle here calleth Him not only God, but "the great

God." I certainly consider that Mr. Belsham's view of this text of St. Paul's Epistle to Titus, and which I have given in letter five and page thirteen of this pamphlet, is quite sufficient to silence every Socinian to the end of time!! I need not therefore make any further remark upon it.

H. (Page 27.)

With regard to all those passages referred to on pages 26, 27, I need only state my conviction, that the Lord Jesus Christ speaking as "*the Word*" which was in the beginning with God, and which was God, "by whom all things were made or created," who, according to the will and good pleasure of the Father, took flesh of man; became the "Child born, and the Son given," being at the same time "the Mighty God: the Father of the Everlasting Age: the Prince of Peace," was consequently both God and man in one glorious person, "the Christ; the Anointed Prophet, Priest and King," "who," as the inspired Apostle Paul declares (Phil. ii. 6), "being in the form of God," *not* the mere external appearance, shape, or figure, *but*, the Essential Being of God, "the very Brightness of his glory, and the express, identical image or character of his person." Schleusner has it thus: "*Imago Majestatis divinæ, ita, ut, qui Filium videt, etiam Patrem videt,*" as He himself declared to Philip (John xiv. 9), "He that hath seen me, hath seen the Father." He, then, did not count it robbery, or that which He had no right to lay claim to, viz. to be equal in nature and majesty—as Schleusner has it—with God, but laid it aside, as it were, kept in abeyance that Eternal Majesty and "glory which He had with the Father before the world was," and condescended to assume the form, and to act in the office and character of a *Servant* receiving from the Father the gift of the Holy Spirit "without measure" (John iii. 34, and Isaiah xlii. 1–8). Therefore do we hear him, Psalm xl., saying, "Sacrifice and offering thou didst not desire; mine ears hast thou opened [or bored through as a token of willing servitude; see Deut. xv. 16, 17]; burnt offering and sin offering hast thou not required. Then said I, Lo, I come *to*

do thy will, O my God : yea, thy law is within my heart." Compare this with what he declares in John vi. 38, and John xvii. 4: "I have glorified thee on the earth : I have finished the work which thou gavest me to do"—a true and faithful servant indeed.

And this is the Being who in the Book of the Revelation declares, concerning himself (i. 17, 18), "I am the First and the Last ; I am He that liveth and was dead ; and behold, I am alive for evermore, *Amen*, and have the keys of Hell, and of death ;" and again (ii. 23), "I am He which searcheth the reins and hearts" !! Surely He who gave utterance to such holy and divine expressions as these, must be *verily* and *indeed* the very same Being who declared, by the mouth of Jeremiah (xvii. 10), "I Jehovah search the heart, I try the reins, to give every man according to his ways ;" and the same who by Isaiah (xlv. 22) thus calls aloud to the whole world, "Look unto me, and be ye saved, all the ends of the earth : *for* I am God, and there is none else ! I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." But the Apostle Paul, inspired of the Holy Ghost, declares, in Phil. xi. 10, "*That* at the name of Jesus every knee shall bow in heaven, and in earth, and under the earth ;" wherefore, it inevitably follows that Jesus Christ is Jehovah.

I. (Page 32.)

With regard to this memorandum contained in pages 31, 32, I gladly avail myself of a valuable observation which I find made by the learned and excellent Hebrew scholar, Dr. De Burgh, in his lecture delivered a few weeks ago in Dublin, "On the importance of an extended knowledge of the Hebrew Original of the Scriptures." He says, page 9, "It is not to furnish the ordinary reader with the means of altering or improving the authorized English version that a more general acquaintance with this original of the Bible is advocated ; which, *in so far as it may be desirable*, could only be safely entrusted to those deeply conversant with Hebrew literature

in all its branches. I say *as far as desirable*, which, however, I wish to take this opportunity of stating, I cannot admit it to be *to the extent*, as some would now advocate, of a *new version*, which I think would be productive of greater evils and inconveniences than it is proposed to remedy—were it only in falsifying the quotations in all the existing lexicons and concordances made with reference to the authorized version, as well as all those in the innumerable theological works in the English language; *and* I speak from *some experience* in the comparing of the originals with our translation, *the result* of which has been an *increased conviction* of its *excellence* and *faithfulness*.”

K. (Page 56.)

“I come now to the subject of Sacrifice,” is the remark of E. F. on page 56. We learn, however, very little indeed from *his* observations on that all-important subject!

He endeavours to show that sacrifices were merely “eucharistic, or thank-offerings, or means employed for the ratification of covenants;” so that he entirely repudiates the idea of their having been typical of the *One Great Sacrifice*, ordained from everlasting to be once for all and for ever offered unto God the Father *for or in behalf of* a sinful and ungodly world! I must therefore claim a little indulgence in setting forth briefly, simply, and scripturally, what I believe to be the truth of God in this matter.

No truth is more clearly or positively declared in the Scriptures than that the death of Christ was, in the strictest sense, an *expiatory sacrifice*, of which the true notion is, that the victim was offered as a *substitute* for the Offerer himself. As in the ancient sacrifices, both Jewish and Pagan, the unoffending animal had done no sin, but the offerer had sinned, *even so* “the Lamb of God” was “a Lamb without blemish and without spot;” but “He bare the sins of many;” “He bare our sins in his own body on the tree” (1 Pet. ii. 24); “He was made sin *for us*;” “Christ died *for us*.” What truth of God or of man is more abundantly confirmed than

this? "He hath given Himself *for* us;" "*He* delivered Him up *for* us all;" "Christ our Passover is sacrificed *for* us;" the preposition which we translate "*for*," in the original, denotes not merely *for the sake of*—*for the benefit of*, but "*in our room and stead*;" and do we not read that "the Lord hath laid *on Him* the iniquity of us all;" that "*He* was wounded *for our* transgressions;" "He was bruised *for our* iniquities;" that "by his stripes *we* are healed;" that "*we are* redeemed with the precious blood of Christ;" that "*He gave Himself* for us an offering and a sacrifice to God for a sweet-smelling savour;" that "He made his soul an offering for sin;" that "He gave his flesh for the life of the world?" This fact and doctrine seem to have been the very earliest which were taught to fallen man. "Unto Adam and his wife did the Lord God make coats of skins, and clothed them." Whence came these skins, but from animals which had been slain? yet their flesh was not given to man for food; and it is not probable that these should have been slain for the mere purpose of providing him with a covering! Is it not far more probable that they were slain in sacrifice, and that the type thus exhibited was explained to our first parents, as affording ample and just matter of consolation to them?

Probably, too, an ordinance was then given for the perpetuation of such sacrifices: subsequent facts receive their most natural explanation from such a supposition. "By faith"—we read in Heb. xi.—"Abel offered unto God a more excellent sacrifice than Cain;" again, "Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour"—intimating, no doubt, His acceptance of the offering as being His own appointment, and not Noah's device. It has been said, nothing could be more unnatural, and nothing could be less likely to occur to man, than the thought of offering an unoffending animal to the Almighty as an expiation for the offerer's sins! But the aptness of the similitude, considering those offerings and sacrifices as a parabolic representation of the *One Great*

Sacrifice, and also the fact of the Divine acceptance of those offerings, seem more *conclusive* grounds of argument. But whatever may have been the *prime* origin, sacrifice, in this notion of it—as a means of expiation—was of constant and universal prevalence amongst the people of God in the Patriarchal age; and how can we account for its prevalence and acceptableness if Christ were not to be a Sacrifice? Can we account for the Jewish institutions on any other supposition? What means that cumbrous burden of sacrifices and ceremonies under which the Church was compelled to serve in her days of childhood, if it were not a *mirror* which was to reflect the Everlasting Sacrifice, the “Lamb slain from the foundation of the world.” *All* is intelligible; all is full of meaning, life, and power, if the shedding of Christ’s blood be considered as the *End* and *Spirit* of those ordinances; the ordinances themselves but as the carcass,—the *means* or *sign*; or, as the Apostle styles them, “the shadow of things to come, *but* the body is of Christ,”—*lively* and *instructive* figures or types, if they denote an oblation by blood, hereafter to be made and offered. *But* if salvation should not ultimately have been procured by a *living* Sacrifice—by the blood of a Victim more precious than the cattle upon a thousand hills—they are worse than useless and unmeaning; they confound, perplex, and deceive, where they should edify, strengthen, and save!

The Christian doctrine of Atonement, that a complete and plenary satisfaction has been made for the sins of the world by the death of Christ, is confessedly a *mystery*. We presume not to unravel the intricacies of this inscrutable and Divine appointment.

In God, in *ALL* of God, we expect mystery. It is well if a corner, a fragment, one jot or tittle of his workmanship be made discernible to our view. Such fragment, at least, is in this case laid near to our apprehensions, which excites our admiring adoration, and compels us to believe of what we see not; “the Father has glorified his name,” it is for us to bless and praise, and to give thanks to Him for ever.

So then God is at once the reconciliation and the recon-

ciled ; the offended and the satisfaction ; the complainant and the peace. And why may not this be ? why may not the loving injured one be the vindicator of his own wrongs ? why may not the Father bleed for his own Son, *particularly* if the object and design of propitiation be considered ?

It is not to make a sanguinary tyrant *willing* to show mercy, but to enable a holy, just, and righteous sovereign to show that mercy, and grace, and love which He is ever infinitely delighted to display towards the guilty children of men ! It is to be remembered also, that though the essence is *One*, the *Persons*, however inadequate our gross conceptions may be to the distinction, are not confounded, but *distinct*. Above the ken of human reason we *admit* the preaching of the Cross to be ; *contrary* to its soundest deductions we deny.

“ God was in Christ then reconciling the world to Himself, not imputing their trespasses unto them.”

Salvation, in so far as it respects deliverance from punishment, is by the non-imputation of guilt. And is this inconsistent with the Divine equity and holiness ? nay, the sternest justice requires this remission, FOR both the guilt and the punishment have already been borne by another : yes, “ the Lord hath laid—or caused to meet—on *Him* the iniquity of us all.” “ He shall bear their iniquities !” What principle more level to the commonest capacity than this ? Who knows not the nature of suretyship and of substitution ? that if the surety pays the penalty of the bond, it is *all one*, as though the principal had paid it ; that one may be the representative of another, yea, of a thousand—of millions of others, IF He be the EQUIVALENT of so many millions in substance, worth, rank, and other properties ? What is God, then, when *He* appears as the substitute of man ? Is it objected that *as God*—which renders him this infinite equivalent—He cannot suffer, and therefore cannot atone by the shedding of blood ? Separate, if you can, his human nature from his Divine. *He* that holds the two natures in *One mysterious Person*, so as *never* to be divided ; *He* that holds these two natures in such strict union that what the one suffers the other

may be said to suffer—*just as* what the soul or body of any individual man suffers—may be said *interchangeably* to be suffered by his body or his soul. *This man* is our substitute, our Surety, our Ransom, our Redeemer, Kinsman, our All, “our Wisdom, our Righteousness, our Sanctification, our Redemption.” The *wrong* is infinite, the offenders are infinite. Less than Godhead *cannot expiate*. God has Himself made atonement; the expiation is completely adequate, being infinitely perfect. “God forbid, then, that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world.” “The preaching of the Cross is to them that perish foolishness, but unto us that are saved it is the power of God.” “*For* the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.” *Amen.*

L. (Page 64.)

The late Dr. Fry, Rector of Desford, in the county of Leicester, in his valuable translation and exposition of the Book of Job, makes the following important remarks, on the fifth page of his preface to that work:—

“I generally acquiesce with those interpreters who think the term Jehovah, or what is chiefly intimated by it, is meant to be paraphrased in the Revelation of St. John by the sentence, “which was, and is, and is to come,” that only Being, whom duration measures not, the self-existent, the Eternal! But then *who* and *what* is *He* as designated by this name Jehovah? If we read this vision of the Revelation, from which the explanation is taken, the first five chapters—the eleventh verse of the fourth chapter especially—this “Holy, holy, holy Lord God Almighty, which was, and is, and is to come,” is evidently our Lord and Saviour Jesus Christ, who *receives* glory, and honour, and power, “for that He created all things, and for His pleasure they are, and were created.” And observe how the symbols in the vision, that represent the object of the Adoration of

Heaven, if we may so speak, melt into each other; "He that sitteth upon the throne," and "the Lamb that had been slain," are symbols of the same person. This "Lord, God, Almighty"—Jehovah, Elohim, Sabaoth—is the same with Him, who lays His right hand upon the Apostle, saying to him, "Fear not; I am the First and the Last; I am He that liveth and was dead; and behold, I am alive for evermore, Amen." He speaks of *his Father*, and what He has received from his Father, but no vision is made of the Person of the Father; it is *still* "the only begotten Son, which is in the bosom of the Father," that manifests the 'Invisible Deity' to those that are in Heaven or upon Earth (see John i. 18). It is *still*, according to the most ancient visions of the Almighty which are recorded in the Old Testament, "the angel Jehovah." But though He appears as *one sent*, and bearing a commission, and as a glorified man, *yet* all will agree that the term *Jehovah* designates, not His Commission, nor His Humanity, nor His Sonship, but, His eternal, immutable, and incomprehensible Deity, which is all One with that of the Eternal Father, and of the Eternal Spirit; for "there are not three Eternals, but One Eternal." And surely, when the Divine oracle changed the name of Hoshea, *i. e.* may He rescue, save, or make victorious, into Joshua, or Jesus, meaning, "Jehovah is Salvation," it gives a plain intimation that, in the exaltation of *Him* who "shall save his people from their sins" and render them victorious over all their foes, HE, *that is Jehovah, will be manifested.*

No. III.

TO E. F.

June 18, 1862.

Dear Sir,—I have carefully perused the "Observations" on the correspondence which you forwarded to me, and in compliance with your request I now return them, with the accompanying remarks in reply, which you are at liberty to make such use of as you may deem advisable.

I remain, dear Sir, yours faithfully,

D. L.

Reply to the "Observations," etc., by D. L.

The author of the "Observations" commences his criticism on "E. F.'s" Letters by introducing Bishop Middleton's remarks upon John xvii. 3,—a portion of Scripture which the Unitarian regards as affording irrefragable evidence of the truth, the great and peculiar truth, of his doctrine, *the sole unity and supremacy of God*, the *Father* of our Lord and Saviour Jesus Christ. "E. F." could have hardly attached too much importance to a passage which no Trinitarian has hitherto been able to explain consistently with the Trinitarian hypothesis.

"This text," says Bishop Middleton, "has been usually regarded as one of the strongholds of *Socinianism*; but, as Schleusner has remarked, the words 'the only true God' are here opposed to the false gods of the Pagan worship: yes, and also equally opposed to the "false gods" of every worship. "The only true God" is here predicated of the Father only; and "Jesus Christ," of his Son, the Messiah. In the next place, Olshausen's Commentary on the Gospels is referred to as containing evidence against the Unitarian view of this text, but I regard the purport of his remarks as tending (although unintentionally) to an inference of a contrary nature.

"The older expositors," he says, "employed this passage as an argument for the Divine nature of Christ, taking the words *τον μονον αληθινον Θεον* (according to 1 John v. 20) as an apposition to 'God, and Him whom thou hast sent,' Jesus Christ." Then Olshausen observes, "This is decidedly incorrect, as is now universally acknowledged; and, accordingly, we must say that this verse (John xvii. 3) cannot be available as an argument" (for the Divine nature of Christ). Then he goes on attempting to prove that it is not "opposed" to this doctrine, and says, "Our passage clearly involves, by way of inference, the meaning that the nature of Christ, while human, is at the same time also of a higher kind." This may be, but not, in the language of the Creed, "*co-equal* with the Father." No Unitarian believes that Jesus Christ was, as

the author incorrectly assumes, only a "mere man," but a man with "God with Him" (John iii. 2). This made Him incomparably superior to Moses and all the Prophets—the true Messiah, the Sent of God, the "Anointed above His fellows" (Heb. i. 9). No Unitarian, for one moment, would compare the nature of His mission nor the transcendent dignity of His character with that of "Abraham, Moses, or Isaiah;" and nothing can be more unfair, or display a greater amount of ignorance of what Unitarianism really is, than the constant and gratuitous assertion that the Unitarian regards Jesus Christ as a mere man! Bishop Middleton, Olshausen, and others may deprecate the use the Unitarian makes of John xvii. 3, and sneer at the importance which he attaches to it, as bearing incontestable and the clearest evidence of the Personal Unity of the "only true God;" but the *deprecation* and the *sneer* only prove how destitute they are of more honourable means of disproving the Scriptural truths of Unitarianism.

As to the juxtaposition of "the only true God and Jesus Christ," upon which Olshausen lays so much stress as proving God and Christ to be "co-ordinate," the Unitarian, with Archbishop Tillotson, and a host of our best Trinitarian critics, translates the words "To know thee, the only true God, and him whom thou hast sent, Jesus Christ." So much for the *juxtaposition*!!

Now I shall proceed to notice the explanation given by some of our most distinguished Trinitarian Divines, which is *identical* with that generally given by Unitarians.

"From all this we learn that the only way in which eternal life is to be attained is by acknowledging the only true God, and the Divine mission of Jesus Christ."—*Dr. Adam Clarke.*

"All the ancients, up to the Council of Nice, believed that the Father of Jesus Christ was *alone* the true God."—*Bishop Bull's 'Defence of the Nicene Creed.'*

"We do frankly avow and teach that, in *respect to superiority*, the name of God is properly ascribed to the Father."—*Calvin, Inst. i. 13.*

"I acknowledge as my Lord, and as the Messiah, my King."—*J. G. Rosenmüller.*

"But it may indeed be doubted whether, at this time, Thomas had a full conception of Jesus Christ as Lord and God, since the other Disciples received it afterwards by the communication of the Holy Spirit."—*Tittman.*

"It may be justly doubted whether the so lately incredulous, because prejudiced and unenlightened, Disciple had *then*, or at any time before the illumination of the Holy Spirit at Pentecost, any complete notion of the Divine Nature of Christ."—*Bloomfield.*

"I do not affirm that Thomas passed all at once from the extreme of doubt to the highest degree of faith, and acknowledged Christ to be the true God. This appears to me too much for the then existing knowledge of the Disciples, and we have no intimation that they recognized the Divine Nature of Christ before the outpouring of the Holy Spirit."—*Michaelis.*

An appeal is made, in the next place, to Acts i. 23, 24, as bearing conclusive evidence to the doctrine that Christ is God and a proper object of prayer: "And they appointed two, Joseph called Barnabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all, shew whether of these two Thou hast chosen." Great stress is laid upon this passage, as a "convincing proof of the Divinity of our blessed Lord and Master!" The *weaker* the author of the "Observations" feels the ground under him, the *stronger* his assertions become. The fact is, that whatever view is taken of the expression "Thou, Lord," etc., it will not in the slightest degree serve him in this discussion. In the first place, supposing that Christ is implied in the word 'Lord,' nothing could be more natural, on the *Unitarian hypothesis*, than that the Disciples, on such an occasion, should consult their exalted Lord and Master; but we have the strongest proof, based on Trinitarian evidence, that the word 'Lord' here *does not refer* to Christ at all, but to God the Father!

"I do not regard it as by any means *certain* that they (the

Disciples) addressed Christ, nor can the passage be alleged as convincing in controversy with the Socinian.”—*Dean Alford, in loc.*

What trouble the “author,” etc., would have saved himself, as well as “E. F.,” if he had consulted the commentaries of a few of the best scholars in his own Church. Most orthodox commentators interpret the prayer as being offered to God, and not to Christ.

“The Disciples laid the matter before God,” etc.—*Dr. Adam Clarke.*

C. (Page 17.)—John x. 22–39.

Here no attempt is made to refute the statements made by “E. F.” in page 17, and the conclusion may be fairly drawn that, since “E. F.” is supported in his views by a great number of our best Trinitarian commentators, the points then under discussion are given up.

The first passage noticed is John x. 22: “I give unto them Eternal Life,” with the interrogation, “Could any created being venture or dare to make such an assertion?” Yes; Jesus Christ here makes it, and makes it on very good grounds: “The Father has given me all power.” Jesus Christ declares solemnly (John v. 19, 20) that he of himself can do nothing: “Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do.” “And this declaration” (says Witsius on the Creed, Diss. vii. 7) “holds respecting the Son, considered as well in his Divine as in his mediatorial character.”

Again (John v. 30), “I can of mine own self do nothing; as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me.” Nothing can be more false or unjust to the “meek and lowly” Jesus than the insinuation that he arrogated to himself “almighty power,” “Divine attribute,” etc. Jesus ascribes the safety of his sheep to the power of the Father, “The Father who gave them me is greater than all, and no one is able to pluck them out of my Father’s hand. I and

the Father are one." One in object, one in will ("for I come to do my Father's will"), *one* in all that is essential to the safety and salvation of the sheep!

The author of the "Observations" ought to know that the phrase *to be one* (*ἐν εἶναι*) is, I believe, almost universally acknowledged in the present day to express identity of *will*, and not of *essence*. In the New Testament it is made to represent the union which exists between Christ and the Father, as well as that which is between Christ, his Disciples, and the Father; (John xvii. 21) "That they all (Disciples) may be one (*ἐν εἶναι*), as thou, Father, art in me, and I in thee, that they also be *one* in us." Surely the *oneness* or identity which exists between Christ and the disciples, and between the disciples and the Father, cannot imply an identity of *nature* and *essence*! In the next sentence, all who do not regard the *ἐν εἶναι* as referring to identity of *nature* and *essence*, are in a body condemned as "Arians, Socinians, Rationalists." Some of the best names among Trinitarian Divines are included in this condemnation.

"The ancients improperly used this passage (*ἐν εἶναι*) to prove that Christ is of the same substance as the Father. For he does not argue concerning unity of substance, but speaks of his agreement with the Father; so that whatever is done by Christ will be confirmed by the Father."—*Calvin, Haron.*

"Most modern commentators take the word (*ἐν εἶναι*) to denote no more than consent of will, purposes, counsels, or works in general, between Christ and God. So Erasmus, Calvin, Bucer, and almost all the commentators of the last century, as Henman and Bishop Pearce; so, also, Rosenmüller and Kuinoel, Wetstein," etc. This is a formidable array of names, and the Unitarian need not blush on being found among such heroes in the Trinitarian controversy.

The next astounding statement we meet with is, "The blind Jews saw more in Jesus than the anti-Trinitarians at this day." The blind Jews brought a charge of blasphemy

against him, in order to have some excuse for killing him. "For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God."

This is entirely a false charge on their part. Jesus never gave them any reason whatever for the inference that he made "himself God;" and he positively and in the most explicit terms denies the false inference: verses 34-36, "Is it not written in your law, I said ye are gods? If he called *them* gods unto whom the word of God came, . . . say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said *I am the Son of God?*" Christ says that their charge was so untrue, that he never had even assumed a name which was given to the Prophets—those "to whom the word of God came"—and had only said that he was the *Son of God!*

How rash and utterly inconsistent must be the assertion, "That the blind Jews saw more in Jesus than the anti-Trinitarians of this day"! The blind Jews saw in him a *blasphemer*, and were ready to stone him; the anti-Trinitarians, on the other hand, see in him the true Messiah which was to come, "the only begotten of the Father, full of grace and truth;" who had been "sanctified and sent by the Father" to bring "glad tidings of great joy" to the whole human race. In the very spirit of their Lord and Master, the anti-Trinitarian—I mean the *earnest* and *truly conscientious* anti-Trinitarian—regards *all* who "name the name of Jesus" as co-workers with him, as well as co-workers with Christ and with God, in all that tends to purify, elevate, and prepare all God's children for glory and immortality.

D. (Page 18.)—Rom. ix. 5.

As this passage has been fully considered in my remarks on "B, p. 12," it is needless to enter here on the subject. Bishop Colenso's clear and scholarly criticism on the passage cannot less than prove perfectly satisfactory to the earnest and careful student of Paul's writings.

E. (Page 20.)—Philipp. ii. 6–11.

Here, again, we meet with very strong expressions and very positive assertions, such as, "The most decisive evidence of the Divinity of Christ in the plainest possible terms," etc.

The first instance of the "decisive evidence of the Divinity of Christ" is alleged to be found in the expression "form of God." But these words imply rather the contrary—that he was not God. The expression that any thing is in the *form* of another thing amounts to a positive proof that it cannot be that *other thing* of which it is but the *form*. If Paul wished here to declare that Christ *was God*, why did he not say so? Nothing could have been easier than a positive and explicit declaration to that effect. To state *that any one* is in the *form of himself* is too ridiculous to be applied to Paul on so solemn a subject! The being in the "form (*μορφή*) of God" can only mean that he was *like God*. He is also said to have been in the form (*μορφή*) of a slave (*δουλου*), but he had never been a bondman. That the term *μορφή*, 'form,' cannot possibly imply "the very nature and essence of God" is allowed almost by every Trinitarian expositor of any note.

"The term *μορφή*, here used, signifies a person's external shape or appearance, and not his *nature* or *essence*."—*Macknight*; see *Bloomfield*.

"Lastly, this sense of *μορφή Θεου* is confirmed by the sense of *μορφή δουλου*, verse 7, which evidently denotes the *appearance* and *behaviour* of a bondman; not that Christ ever *was* really any person's bondman or slave."—*Bloomfield*.

The best critics maintain that moral likeness alone is implied by the "form of God, 'Quum similis Deo esset.'"—*J. G. Rosenmüller*.

"Though he was in a Divine form."—*Luther*.

"Though he was like God, and was his image."—*Michaelis*.

"*Μορφή*, in sacred Scripture, signifies, not what is internal and hidden, but what meets the eye, as the extraordinary power of Christ in working miracles, etc."—*Grotius*.

"Jesus Christ, as man, appeared, in certain respects, more like God than man, inasmuch as he commanded all Nature with absolute authority, and performed unparalleled miracles. This the Apostle terms the 'form,' that is, the resemblance, of God."—*Le Clerc*.

"The form of God does not signify *Deity* itself, or the Divine nature, but something shining out of it."—*Bengel*.

As "E. F." disposes of the remaining portion of this passage in so masterly a style, and upon the authority of some of the most distinguished of our Trinitarian critics, it would be superfluous in me to add to what has been said; especially as "A. B." has not attempted to refute his cogent reasoning.

I shall simply add the words of Dean Alford—no mean authority—on the remaining portion of this celebrated passage, "*That the Divine nature of Christ is not here meant is clear*," etc.; for he did not with reference to this, *εκενωσεν εαυτον*, etc.

I now proceed to give what seems to me a correct translation of the words, *ουχ αρπαγμαν ηγησατο το ειναι ισα Θεω*, 'thought not (*το ειναι ισα Θεω*, which is an adverbial phrase, and equivalent to a noun) similitude to God, or *godliness*, to be (*αρπαγμαν*, not *αρπαγμα*) a rapacious or selfish principle:' which is in perfect unison with the spirit of the preceding verse, "Look not every man on his *own things*" (*αρπαγμαν*)—as Dean Alford makes *αρπαγμαν* to answer to *τα εαυτων*—"but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God" (like God), thought not that likeness to God was a selfish principle (or consisted in *seeking their own*, *τα εαυτων*), but made himself a cipher—or nothing; *forgot himself* (*αλλα εαυτον εκενωσεν*)—in his deep interest for others, etc.

Great importance is attached by the author, etc., to John i. 1; but the *λογος* here cannot possibly refer to the Second Person in the Trinity, as will appear perfectly clear if we substitute the *Second Person* instead of the *λογος*: the words then will read thus:—"In the beginning was the Second

Person; and the Second Person was with the Three Persons (God); and the Second Person was Three Persons (God).” The *λογος* is generally translated ‘wisdom,’ or ‘reason;’ and it is well known that the Jews were in the habit of personifying the wisdom of God (*vide* Prov. viii., ix.). At the time when John is supposed to have written his Gospel, the doctrine of the Platonic *λογος* was becoming popular among the Jews of Alexandria and Ephesus, and an attempt was made to reconcile the Jewish idea of the personified *λογος*, or *sophia*, with the Platonic *λογος*. But the latter was supposed to be an inferior deity, created by the Supreme God for the purpose of making the world, and of fulfilling other inferior offices. John is supposed to be attacking this doctrine of the Platonizing Jews in his proem, by asserting that the *λογος*, or *sophia* of the Jews, personified in their Scripture, was not, like the Platonic *λογος*, an inferior being, or an emanation from God, but was *God himself*. With John, God and his wisdom cannot be separated, they are the same. Then he proceeds to affirm that all things were made by this wisdom (the Wisdom of God), and not by the Platonic *λογος*, who was a created and an inferior deity. (See a long note, extracted from Lücke’s Commentary, vol. i., by Dean Alford, *in loc.*)

This *λογος* was given to Jesus Christ without measure, “and out of his fulness have all we received.”

The *λογος* in the language of John is communicable. John xvii. 14, “I have given them *τον λογον σου*.” John xiv. 24, “And the *λογος* which ye hear is not mine, but the Father’s which sent me.”

“‘Ο *λογος* is not to be taken as identical with Jesus, not yet incarnate.”—*Luthardt, Alford in loc.*

In the same place it will be seen that the same author denies the identity of the pre-existent *λογος* with Jesus in the apostle’s mind.

“Though they (the Rabbins) frequently used the expression, ‘the Word of God,’ especially in their Targums, they did not mean to express a separate and distinct Being from

Jehovah himself; or, as we should say, the Second Person of the Trinity.”—*Michaelis, Introd. to N. T.*

F. (Page 23).—Col. i. 13–21.

Although I regard what has been stated by “E. F.” on the above passage as a sufficient refutation of the doctrine that it refers to the *physical* creation as well as to *intelligent* beings, I shall bring some additional evidence from some of the most eminent critics among Trinitarians in support of the *Unitarian explanation*—that it refers to the “moral world.”

“The subjects of this work are ‘all things’ (τα παντα), that is, by the safe rule before mentioned for interpreting the universal terms of Scripture, *all the things* referred to, whether the references be made by direct specifying or by implication. In this instance, the reference is completed by an express enumeration. The repetition of the terms (τα παντα . . . ειναι τα επι της γης, ειναι τα εν τοις ουρανοις) in verse 20 appears to put it beyond a doubt that the ‘all things’ are those capable of moral union. . . . It is no objection that the terms are in the neuter gender, for that form is frequently used in the New Testament to signify persons.”—*Dr. J. P. Smith, Script. Test.*

“The phrase, *all things that are in heaven, and that are in earth*, generally signifies all intelligent beings, but particularly men; chiefly Jews and Gentiles converted to Christianity:” Ephes. i. 10, iii. 15; Col. i. 16, 20.—*Schleusner.*

In order to show the *value* of the confident assertions of the author of the “Observations,” it may be well to place in juxtaposition his language and that of Dr. J. P. Smith.

“Indeed, *I feel quite satisfied* that such is not the case” (that the passage refers to the moral creation.)—*The Author of the “Observations.”*

“*Beyond a doubt*, the ‘all things’ are those capable of moral union.”—*Dr. J. P. Smith.*

“*Ta παντα*, that is, all things belonging to the new (moral) creation.”—*Grotius.*

G. (Page 24).—Titus ii. 13.

Here again we meet with the strong affirmation which generally precedes a very suspicious or a very doubtful point :—

“I feel perfectly satisfied that the most literal and correct rendering of this passage is that given by Granville Sharpe, who translates it, ‘our great God and Saviour Jesus Christ;’ making ‘great God’ and ‘Saviour Jesus Christ’ to apply to the same person !”

The Unitarian interpretation of this passage is in strict conformity with the common version, “the great God and our Saviour Jesus Christ;” the words ‘great God’ referring most undoubtedly to the *Father*, and ‘our Saviour Jesus Christ’ to the *Son*, according to Paul’s universal language.

“It is doubtful whether these words should be read conjointly or severally of the Father and the Son.”—*Calvin*.

“Of the great God and our Saviour Jesus Christ.”—*Wynne and Macknight*.

“Of the great God, and of our Saviour Jesus Christ.”—*Wiclif, Tyndal, and Doddridge*.

The Unitarian interpretation of this passage is also very strongly and ably supported by Dean Alford in his ‘Commentary on the New Testament.’ The Dean generally shows no favour to Unitarians, and never resorts to an explanation favourable to their opinions, except when he is *forced* to do so by the principle of true scholarship and a good conscience.

Dean Alford, after a very elaborate and critical examination of all that can be said in favour of the notion that the two clauses refer to one person, Jesus Christ, concludes in the following words :—

“But it is our object, not being swayed in this or any other interpretation by doctrinal considerations one way or the other, to inquire, not what the words *may* mean, but what they *do* mean, as far as we are able to ascertain it. . . . I would submit that this meaning (that the words ‘*great God*’ refer to the *Father*, and the words, ‘our Saviour Jesus Christ’

to the *Son*) satisfies all the grammatical requirements of the sentence,—that it is both structurally and contextually more probable and more agreeable to the Apostle's mode of writing,—and I have therefore preferred it.”—*Dean Alford, in loc.*

The author of the ‘Observations,’ etc., triumphantly exclaims, “‘This is quite sufficient to silence every Socinian to the end of time!’” But suppose the “*Socinian*” were silent, *Unitarian interpretations* of the Sacred Writings would still be supplied by the deans and bishops of his own Church!

H.—Page 27.

Without even attempting to refute—without even *noticing*—the powerful strain of argument pursued by E. F., and his triumphant appeals to the clear and unmistakable language of Christ and his Apostles upon the subject of the unity and supremacy of the *Father* and the subordination of the Son in all respects, the author of the ‘Observations’ gives us a long string of passages, selected from the Old and the New Testament, without any reference to times or place—passages that had been considered and refuted by E. F. over and over again!!

‘The only tangible observation I can find in this very long passage occurs in the last sentence. “But the Apostle Paul, inspired by the Holy Ghost, declares, in Phil. ii. 10, that ‘at the name of Jesus every knee shall bow in heaven and in earth;’ wherefore it inevitably follows that Jesus Christ is Jehovah!”

We shall now devote a few words to the consideration of this passage. I believe all Trinitarians agree that it refers to the exaltation of Christ in his *human nature*! The merest tyro knows full well that *εν τῷ ονοματι* means, not “at the name,” but “in the name;” and every Unitarian bends the knee in prayer *in the name of Christ*.

“The Apostle, I apprehend, means no more than to represent the supreme dignity of Jesus by such a form of expression as would designate that of a man in the highest dignity, namely, in not only having the knee bowed to him when

present, but even at the pronouncing of his name, which, if I remember right, is an Oriental custom.”—*Dr. Bloomfield*.

“This unparalleled act of obedience God hath rewarded by advancing his human nature to universal dominion, that the *man Christ Jesus* should now rule over and be adored by all creatures; that all nations should acknowledge this King, and submit to his laws and government, and thereby promote the glory of God the Father.”—*Dean Stanhope*, ‘*On the Epistles*.’

“It is manifest that the honour paid to Christ is ultimately referred to God the Father.”—*Bishop Sherlock*.

I.—Page 32.

The subject here discussed is one that is now exciting very deep interest among divines of all churches—the necessity of a revision of the Holy Scriptures. The Unitarian would not hesitate to acknowledge the general merits of our common version; but no one, at all acquainted with the originals of the Old and New Testament, would venture to affirm that they are free from many and gross errors.

K.—Page 56.

Here E. F. has made some very excellent remarks on sacrifices; and, although he is brief in his observations, they contain all that is pertinent to the question. His statements remain *untouched* by his opponent, and I believe them irrefutable.

The common and vulgar ideas of the nature and object of sacrifices are rapidly vanishing as more just and enlightened views of God and his moral government prevail. The notion that Christ *purchased*, by his bodily pangs, the salvation of the Elect from the Father of Mercies, is too *gross*, too *atrocious* an idea to be entertained for a moment by the true disciple of him who portrayed the inextinguishable love of “his Father and our Father,” in the Father of the Prodigal Son! “The blood of the cross” cannot be regarded as a *price* (in a commercial sense) for the sins of the world, paid to an angry and an enraged Master, who “reaped where he

had not sown, and gathered where he had not scattered," but as a proof of that obedience to the Father's will which will be required of all his disciples. It is the *Spirit* of him that died upon the cross that will *morally* and *spiritually* save all his true and faithful disciples! "Those who are not led by the Spirit of Christ are none of his." "Forasmuch as ye know (Pet. i. 18) that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation (not from the wrath of God!), but with the precious blood of Christ."

The nature of the Christian's redemption is here clearly explained; it is not *redemption* from the hands of a hard Master or an angry God, but redemption "from your vain conversation"—a *moral redemption* from sin and its consequences, "into the glorious liberty of the children of God." "Seeing (v. 22) that ye have purified your souls in *obeying the truth* through the Spirit unto unfeigned love, see that ye love one another with a pure heart." John xvii. 17, "Sanctify them through thy truth: thy word is truth." The great means of sanctification in the Christian religion is *Christian truth*—"the truth as it is in Jesus."

The sacrifices of the Jewish dispensation were purely *ritual*. There were no sacrifices for *moral delinquencies*—no substitution for *moral guilt*. The only sins that were atoned for by sacrifice were those that were connected with the ritual law—those of ceremonial impurity, or ceremonial omission. Moses and the prophets attached no moral efficacy to the sacrifices and other ritual parts of religion. As such they are everywhere denounced. "Sacrifice and offering (Psalm xl. 6) thou didst not desire; burnt offering and sin offering hast thou not required." Psalm li. 10, "Create in me a clean heart, O God, and renew a right spirit within me. For thou *desirest not sacrifice*, else I would give it; thou *delightest* not in burnt offering; the sacrifices of God are a broken spirit, a broken and a contrite spirit, O God, thou wilt not despise."

These were the only sacrifices that were acceptable to God under the old dispensation; and these sacrifices *are equally*

indispensable under the new. Rom. xii. 1, "I beseech you, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable to God, which is your reasonable service." The God of all wisdom never required any other sacrifice from his reasonable creatures, and never will. *Sacrifice* with the Psalmist never meant the goat's or the heifer's blood; and *sacrifice* with Paul always implied the contrite spirit—an oblation of the reason, or the worship of the mind!

Few perceive that the writer to the Hebrews exalts the *blood* of a *bloodless*, or everlasting, covenant for that which is fleshly vanished away. It is high time for those who profess to believe in spiritual religion to speak like *spiritual* men, and not like *babes*, led about in everlasting leading-strings.

The author refers also, in his 'Observations,' to the doctrine of the Atonement as a "mystery." It was no mystery to Paul and his fellow-Apostles. It was to them the constant *theme* of their most earnest preaching—the inexhaustible source of all their joy in Christ, and of all their thanksgivings to the Father! The *Atonement* is the *great*, the *paramount* object of Christ's mission. And, notwithstanding this, the *word* is only used once in the New Testament. To those who regard it as a *mystery*, it is used perhaps once too often. It is only found, in our common version, in the Epistle to the Romans, v. 11, "We also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." And some of our most orthodox commentators would exclude it in this place, and substitute instead the word *reconciliation*! By carefully observing what is here said of the *atonement*, all mystery will vanish; and, like the Apostle, we would at once "joy in God," who has brought us from darkness into his marvellous light, through his Son and our Saviour Jesus Christ. "By whom *we* have received the *atonement*," says the Apostle; whilst all creeds and articles of faith maintain that it is *God* who has received the Atonement. In this lies the mistake; and this is the only reason why it appears an inexplicable mystery to the author of the 'Ob-

APPENDIX.

servations.' The word in the original is *την καταλλαγην*. The verbal form of the word is used twice in the 10th verse, "we were *reconciled* to God; and 'being *reconciled*," etc. It would have been decidedly better, as the verb is translated uniformly *to reconcile*, to have translated the noun *reconciliation*. But the word atonement is of a similar import, *at-one-ment*, or, as the noun signifies, *actively*—the *means* of being *at-one* with God. The passage will then read thus, "by whom we have received the Atonement, or the means of being at one with God, or the reconciliation." That is, it is by Christ that we receive the means of being *at-one* with God, or of being *reconciled* to him. The Apostle's doctrine is that we are *reconciled* to God, and not that God is *reconciled* to us; and hence the propriety of the expression, "by whom we have received the atonement." God is always our *reconcilable Father*. The *enmity* is on our side, not on his; and Christ's object is to remove the enmity, to restore the wandering, to bring the far-off near; and he does so by enlightening their minds with his truth, by warming their hearts with his love, and by filling them "with all the fullness of God."

As to what the author says respecting the "non-imputation of guilt," etc., God cannot less than impute guilt wherever *there is* guilt. Ephes. vi. 7, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap."

As to such phrases as "He shall bear their iniquities," etc., every Hebrew scholar knows that they mean, "He will *remove* their iniquities." Acts iii. 26, "God . . . sent him to bless you, by *turning away* every one of you from his iniquities."

I shall most cordially and truthfully conclude in the words cited by the author of the 'Observations:': "God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world!"

L.—Page 64.

The author of the 'Observations' commences his remarks by introducing the following passage from Dr. Fry's 'Commentary on the Book of Job':—"I generally acquiesce with those interpreters who think the term Jehovah, or what is chiefly intimated by it, is meant to be paraphrased in the Revelation of St. John by the sentence, "which was, and is, and is to come"—that only Being whom duration measures not, the Self-existent, the Eternal. I can readily venture to say that every Unitarian would most readily acquiesce with the same interpreters in regarding the word Jehovah as properly represented by the expression in Revelation, "which was, and is, and is to come," as they undoubtedly refer to God the Father. Rev. i. 4, 5, sets this point beyond a doubt, "Grace be unto you, and peace, from *Him*, which is, and which was, and which is to come; and from *Jesus Christ*, who is the faithful Witness." Here is Jesus Christ in the most clear and unmistakable manner distinguished from *Him* "which is, and which was, and which is to come." Undoubtedly the same expression in chap. iv. 3 must be ascribed to the same Being, viz. to God the Father, "Holy, holy, holy Lord God Almighty, which was, and is, and is to come." No doubt *can* exist as to the Person to whom these words are addressed in chap. i. 45; why should there be any here? I believe it is universally acknowledged that the *Father* is always meant in this Book by the phrase, "he that sitteth upon the throne." Christ is always represented as being on the right hand of "him who sitteth upon the throne," on the "right hand of God," etc.

I have now come to the conclusion of the 'Observations,' etc., which I have carefully and impartially reviewed. I have throughout closely adhered to a rule I laid down for my guidance at first—that I should support my criticisms and opinions, in every case, by *Trinitarian authorities*. Impartial and competent critics, of all denominations, will do justice to the language of Scripture; and when this is done the Unitarian has

nothing to fear. The doctrine, "that to us (Christians) there is but one God, the *Father*," is everywhere taught by the clear and authoritative voice of Divine Revelation; it shines forth in almost every page of the Bible with unparalleled lustre. But let it be asked in an earnest and truth-seeking spirit, if this be the case with the doctrine of the Trinity. Its warmest and most enlightened advocates are compelled to reply in the negative. The following Trinitarians are my authorities for this assertion :—

"It must be owned that the doctrine of the Trinity, as it is proposed in our Articles, our Liturgy, our Creeds, is not in so many words taught us in the Holy Scriptures. What we profess in our prayers we nowhere read in Scripture—that the one God, the one Lord, is not one only in person, but three persons in one substance. There is no such text in Scripture as this, that, 'the Unity in Trinity, and the Trinity in Unity, is to be worshipped.' No one of the inspired writers hath expressly affirmed that in the Trinity none is afore or after the other, none is greater or less than another; but the whole Three Persons are co-eternal and co-equal."—*Bishop Smalridge, Sermon xxxiii. p. 348.*

"Our belief in the Trinity, the co-eternity of the Son of God with the Father, the proceeding of the Spirit from the Father and the Son . . . these, with such other principal points . . . are in Scripture nowhere to be found by express literal mention."—*Hooker, Eccles. Polity.*

"I dislike this vulgar prayer, 'Holy Trinity, one God, have mercy upon us,' as altogether savouring of barbarism."—*Calvin, Tractat. Theol.*

"It must be allowed that there is no such proposition as this, 'that *one* and the *same God* is three different persons,' formally, and in terms, to be found in the Sacred Writings, either of the Old or New Testament; neither is it pretended that there is any word of the same signification or importance with the word Trinity used in Scripture with relation to God."—*Dr. South, Consid. on the Trinity.*

"Indeed, let any proposition be delivered to us as coming

from God or from man, we can believe it no further than we understand it; and, therefore, if we do not understand it at all, we cannot believe it at all. . . . Nor would calling such doctrines *mysterious* mend the matter in the least. For indeed there is no mystery in them; they are as plain as any in nature—as plainly contrary to truth as anything else is agreeable to it.”—*Archbishop Secker, Sermons*, vol. iv.

D. L.

No. IV.

“ April, 1861.* ”

“ My dearest E——,—Your Unitarian brochure of the 11th February has given me no little occupation, in turning over the leaves of the Bible, to those Scripture passages you so abundantly quote. Nor could I have been better employed than in thus delving into the mine of Scripture truth. The result has been only to confirm me the more in my Trinitarian views. As to the interpretations and versions of these texts, which you quote from German and other commentators, they appear to me, in many instances, very much forced, and strained, and non-natural, as if to support some preconceived theory, some foregone conclusion. These commentators moreover, I find, are encountered by others, at least equally learned, on the Trinitarian side, as you may see by referring to Alford’s New Testament—considered a standard work. I would instance such commentators as those on *εμπροσθεν* (John i. 30) and *επτωχευσε*, and Pye Smith on the Hebrew of I AM (Jah), by which he seems completely to mar one of the finest and sublimest definitions of the Deity, and really to make nonsense of the context. These seem to me but so many attempts to elude the obvious sense of the terms, and drift of passages, which to my view testify of the pre-existence of Christ in a state of glory, and identify Him with the Angel of the Burning Bush, spoken of by Stephen, into whose hands the same Stephen commended his martyred spirit; the same Divine

* This letter, penned in 1861, was handed to the editor only in the present year, 1862.

Being by whose voice and power Saul of Tarsus was subsequently arrested, accosted, and converted. Such passages as that Phil. ii. 6, etc., and 2 Cor. viii. 9, etc., and Heb. i. 2, 3, and Rev. i. 7, 8, etc., and Rev. xix. 16, quite overpower me with a sense of Christ's pre-existence and Divine Essence, despite of all the ingenuity of commentators to explain them away. And I am led to believe that when He appeared on earth, He was 'God manifest in the flesh,' and that He was 'God purchasing a Church by His own blood;' and that, by virtue of our union with Him, we shall be 'partakers of the *Divine* nature' (2 Peter i. 4).

"Much of this adhesiveness to my old Trinitarian opinions may be perhaps ascribed to prejudice; yet have they, to my mind, all the semblance of settled primitive truths, with all the force of language in their support. The fact, I believe, is, that in theology, as in every other branch of human study, we are all apt to entertain some *theory* or other—whether one of our own choosing, or one transmitted to us from others. If there may be the danger of prejudice in the latter case, there may be no less danger of a natural partiality in the former to the bantling of our own producing or adopting. Why should there not be theories in theology, as well as theorems in mathematics? And just as a mathematical theorem is tested by its correspondence with the several problems and corollaries to which it refers, why may not that 'theory of religion' be deemed the soundest which is best suited to embrace the several statements of doctrine, and various modes of expression, and to reconcile them one with another? The question then is, whether is your Unitarian theory, presuming Christ to be mere man, or our Trinitarian one, presuming Him to be the God-Man, the most *conciliatory*, the best suited to reconcile apparent contradictions and difficulties?

"On my Trinitarian hypothesis I am quite prepared to accept all those texts you quote, as to the actual manhood and subordinate position of Christ—understanding them, as I do, to refer merely to His incarnate state, to His missionary, ambassadorial office—His Childship, His Messiahship—and again

as referring to His Lordship and Kingship (distinct from His Divinity) over the Gospel Dispensation, and to His Mediatorial dominion—all to cease after a certain period, and to merge into the one universal everlasting kingdom of Jehovah. (1 Cor. xv. 24, etc.)

“On my theory I can easily apprehend the otherwise enigmatic language, as John i. 30, without the aid of such an *Cedipus* as Bengel and his comment on the word *εμπροσθεν*, which I have good grounds for believing to be quite erroneous. Again, such a text as that of John iii. 13, I can easily understand as referring to the twofold nature of Christ. Again, I can thus reconcile such conflicting assertions as that of ‘I and the Father are one,’ with that of ‘the Father is greater than I;’ and I can reconcile the seeming contrasts in the titles of God and Lord, as applied to the Father and Son. On my theory, I find no difficulty in taking our Lord at His word, just as the unbelieving Jews present evidently did, as the I AM (John viii. 58), in which passage the peculiar construction of the sentence, the strange intermingling of tenses past and present, and the position of the terms, take it out of the category of parallels in which you place it, and give the declaration itself quite a unique, exceptional import, and a kind of emphatic, oracular character. The only parallel that I can see is that in Exodus, which, with Dr. Pye Smith’s leave, we will still retain. In fact, the Greek of John might have been still more emphatically rendered ‘Before Abraham *was born*, I AM,’ implying a continuous course of existence, both before and since the birth of Abraham.

“On this Trinitarian theory I can understand why Christ is spoken of sometimes as ‘the *Man* Christ Jesus,’ and as ‘the Son of Man,’ so familiarly, and at other times as ‘the *Son of God* ;’ and again, the intimacy and bosom-familiarity of the Son with the Father, and yet that there were some things which ‘the Father had kept in His own power,’ the former referring to Christ in His *Divine* nature, enjoying a personal knowledge and ocular vision of God, beyond what had ever been enjoyed or could be enjoyed by mere man (see John i.

18, and 1 Tim. vi. 16); the latter to Christ in His *incarnate* state and His *missionary* capacity, limited as to the truths He was to reveal.

"All this, I say, seems to consist with the Trinitarian theory, whereas I can't see how the Unitarian scheme can find room for such high and lofty representations as are given us of Christ—the ascription to him of such ineffable glory (Phil. ii. and Col. i. 15, etc., and Rev. i.), of super-angelic *worship* (Heb. i.), of *pre-existence* (John i. 27, and iii. 31, and vi. 38, 42, and 2 Cor. viii. 9), of *bosom-intimacy* (John i. 18, and iii. 11), of *oneness* of *Jehovahship* (John viii. 58), of *Divinity* (John i. 1), of *ubiquity* (John iii. 13, and Acts ix. 4, etc.). How can the Humanitarian theory explain such passages, without putting language on the rack of hypercriticism, and extorting from simple Scripture phraseology a confession of something very like double meaning, in uttering words so liable to misconstruction?

"Lastly, the Trinitarian theory does away with that idea, so contrary to all our natural feelings and conceptions, that of a *solitary* God, a Divine hermit, and so existing ('alone in his glory') throughout a past eternity; for surely Time must have a *past* as well as a *present*, a *then* as well as a *now*. Time exists not (like space) all at once, but in succession. We cannot conceive of it otherwise, and the language of Scripture implies as much, in reference to eternity, in such expressions as 'in the beginning,' and 'before the foundation of the earth,' and in a text that seems very strong for the eternal existence of our Saviour, past, present, and to come, 'Jesus Christ, the same yesterday, to-day, and for ever;' with which appears to correspond that sublime vision of the Son of Man (Rev. i.), where He is styled 'the Alpha and Omega, which was, and is, and is to come.'

"So far then am I from feeling it at all difficult to believe in a plurality of Persons in the Godhead, a Divine community and companionship, that I feel it difficult to believe otherwise. I feel a sort of necessity so to believe on my theory and principles. And so far am I from requiring an express declaration

to this effect, as you do, in obedience to your Humanitarian theory, I should rather require one to the contrary. Enough for me there is no such contradictory declaration in Scripture, but such as appears to me quite reconcilable with the theory of a Triune God. And if I wanted anything to confirm me in my views, I find quite enough in those incidental (and not on that account less cogent) traces of a plural and social Godhead that occur in Scripture, and in reference to the two grand incidents of Scripture History, the *Creation* of Man, and his *Redemption*, in each of which I am able to recognize a concert of Divine Persons employed. In the former the Godhead speaks in the plural number, 'Let us make man,' etc. To explain this phraseology by ascribing to the King of kings the fictitious pomposity of earthly kinglings and queenlings, seems to me a degrading of the Divine dignity. I therefore here recognize a community of Divine counsel and agency, such as is referred to in John i. 3, 10, and in Heb. i. 2, and in Col. i. 16, etc.

"Then as to man's *Redemption*, in the preparing of that grand work, I recognize an instance of this same *Divine Fellowship*, counselling together in Ps. ii. 7, and in Ps. xl. 6, etc. In these passages I can find a concert in thought, plan, and action, such as among men is the result of consultation, more or less prolonged, and more or less compromising; but in the All-wise Godhead of essential unity in mind and spirit, where the true elements of unanimity exist in perfection—the 'idem velle atque idem nolle.' Although the All-wise needeth not a counsellor in the way of *advising*, yet in the way of mutual *concert* and concurrence among the Divine Persons it seemed as if some manifestation to that effect was needed, and that Christ incarnate should come to be a representative of the Divine Wisdom as well as Power. Hence one among the epithets applied by the Prophet (Isaiah ix. 6) is that of 'Counsellor,' and the description (almost personification) of Wisdom in Prov. viii., seems, as many think, applicable to the Second Person of the Trinity. It seems, too, not unlikely that St. James had the same Divine Original in his thoughts, when he drew that beautiful sketch of 'the Wisdom from above.'

"The last point of Christian doctrine embraced in my *conciliatory* scheme, is that of the *Atonement*—in which, as I conceive, the *infinitely precious* value of the price paid, and the virtue and efficiency of the sacrifice offered up, is derived not merely from the *innocence* of the Victim, but from the combination of the *Godhead and Manhood* in the Victim. The mere spotless purity of the Victim (although remarkably distinguishing the Man Christ Jesus from all other men, as the unfallen Adam), yet seems hardly to attach this exceeding, this *infinite value* to the death and passion of Christ. But when we connect Divinity with humanity in Christ—not more mysterious than the union of soul and matter in ourselves—we then begin to understand why such a sufferer should be accounted a full, perfect, and sufficient sacrifice for the sins of the whole world, should be as infinite in its value as everything else connected with Deity. Even amongst our fellow-men, in cases of wrongful suffering, such as that of the patriot or the martyr, we usually measure the value and importance of such suffering by the rank and dignity of the sufferer, as well as by his actual innocence and virtue. A mere plebeian plunging into the gulf, would not have been deemed so valuable an offering as the Patrician Curtius, or so efficacious in closing the chasm. So, I conceive, with regard to the self-offering of our Saviour, it is in proportion to the rank and glory He had to renounce, that we are to estimate the depth of His humiliation, and the intensity of His sufferings, both in body, mind, and spirit, and consequently the infinitely meritorious value of the offering and propitiation He made for sin. And it is in this way, and no other, that I can bring myself to understand the scope of those remarkable passages of the Apostle Paul (Phil. ii. 6, etc. and 2 Cor. viii. 9,) as a contrast, namely between His earthly self-degradation and the glory of His previous heavenly state.

"Added to this was another ingredient in His cup of bitterness, derived from His Divine Nature; namely, His exquisite *purity and holiness* of taste. Just as amongst our fellow-men, we can conceive a man of refined tastes and habits of life to be most of all sensible of disgrace and degradation. What then

must it have been in one of our Lord's perfectly pure and spiritual tastes, and His previous habits of heavenly association? one 'who was holy, harmless, undefiled, separate from sinners,' to have been brought down into contact with sin and sinners, and even face to face with the father of sin; and finally to have become obedient unto death, even the ignominious death of the cross!

"Having written thus much in reply to your last (I hope, *last*), I lay aside the pen of controversy—if my share of the correspondence can aspire to such a belligerent title. Not having had from the outset any very sanguine hope of convincing or converting you to my views, I must rest satisfied with the hope that I may at least have succeeded in showing (perhaps under other aspects than those familiar to you) that there are good grounds for resting content in our old Trinitarian paths, and that the Doctrine of a Triune Godhead co-existing from all eternity, however above and beyond human finite reason, is not contrary to it.

"As it is not likely that either party shall convince the other, much less that, like the Brothers Reynolds, the parties shall be mutually converted and change sides, I shall end as I began, with all brotherly affection and regards,

"Ever yours,

"C. D."

V.

June, 1862.

My dear Friends,—This has been a protracted correspondence, at least as regards the space of time over which it has extended. During its course, some important questions have been discussed in a manner sufficiently popular, and with full scope for rendering justice to the views of each side, although I am sensible of being a very inefficient advocate of the opinions which it became incumbent on me to defend, and which I have adopted under the simple guidance of Scripture and

of conscience, and in full reliance on the Divine teaching. The discussion having been initiated on your part, it now remains for me to bring it to a close with some remarks suggested by its tenor and its topics, and in reply to certain *playful* marginal comments forwarded by A. B., as well as to the preceding letter of C. D., of April, 1861. It is impossible for me to do so, however, without first expressing the gratification I feel on account of the obliging and able assistance contributed at my instance to our common cause by D. L. in No. III., than which I could not desire a more complete refutation of the "Observations," to which it is a reply.

In an emergency, owing to a *total* separation at that time from my books, through circumstances which it is unnecessary to particularize, I applied to this learned gentleman for aid, and thus, I feel, has my necessity proved to be a positive gain to the cause of truth. You will bear in mind, also, that there were two opponents to be dealt with, and will make allowance for the feelings of prudence and self-distrust which induced me to avail myself of this seasonable relief. It is a gratifying consideration that the close of the "Correspondence" finds us, on the whole, in such a temper as befits the solemn and all-important character of the questions involved, and this I trust to continue to manifest in the remarks which will follow.

1st. As regards the occasion which led to this controversy, it may be here dismissed with a few sentences. I am content to appeal to all reflecting readers whether I have not clearly vindicated my conduct touching my duty towards my children. Giving all credit to A. B. for sincerity and good intentions, I cannot help thinking that, under less favourable circumstances, my case might have turned out another edition of the Mortara example, as it would seem either that I was supposed to possess no conscience in regard to my children's religion; or, having one, was forbidden to exercise it. With feelings of gratitude to a merciful Creator and to a free Constitution, I now turn from this painful topic to notice—2nd. The pleasant marginal comments which A. B. has appended to

my remarks, *in a printed copy* of the first portion of this correspondence, as I believe, for the benefit of certain “babes in Christ.” The first of these appears in form of a note to line 6, page 17, regarding 1 John v. 7, and is as follows:—“Bishop Middleton, after a long discussion on this renowned text, thus concludes:—‘On the whole, I am led to suspect, that though so much labour and critical acuteness have been bestowed on these celebrated verses, more is yet to be done before the mystery in which they are involved can be wholly developed!’ So say I.—A. B.”*

Much, indeed, has been done regarding this and various other theological questions since the days of Middleton, Hales, etc.; and as one of the latest and most honourable results of the “critical acuteness and labours” of such men as Michaelis, Griesbach, Lachmann, etc., I here cite, once for all, the decisive judgment of the very learned Dean Alford in reference to the long-drawn controversy concerning this renowned text, extending from the days of Luther and Erasmus to this age of *developing mysteries*:—“There is not a shadow of a reason,” he says, “for supposing the words genuine; even the supposed citation of them in the early Latin Fathers, have now, on closer examination, disappeared.” The internal evidence, also, he pronounces to be quite against the text, referring to Horne’s “Introduction” for fuller information.

3rd. The next comment is affixed to the margin in p. 18, ll. 5–8, in reference to a quotation of Tit. iii. 4–6, of which I left out, to spare space, a portion not bearing either way on the questions involved. His words, in form of a query, are, “Why omit so much of very important Scripture?” This was one of several texts adduced as instances in which the Father, Son, and Holy Spirit are named together, and in which the title *God* is invariably applied to *the Father* only. It is, therefore, with sincere pleasure I now re-cite the passage in question, as one that cannot be too often repeated to the praise of “God our Saviour,” including, however, in brackets,

* It may be remarked that the bishop was referred to above by me with respect to the *sense*, not the *genuineness*, of the text.

the words heretofore omitted, as irrelevant to the point at issue:—"But after that, the kindness and love of *God our Saviour* towards man appeared, (not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and) by the renewing of the *Holy Ghost*, which he shed on us abundantly through *Jesus Christ our Saviour*."

4th. Again, lower down on same margin, occurs another observation, opposite the following citation of J. D. Michaelis in reference to the form of Baptism, Matt. xxviii. 19:—"The eternal divinity of the Son, so clearly taught in other passages, is here not even mentioned; and it is impossible to conclude from this passage whether the Holy Ghost be a person." The marginal note of A. B. to this is, "Equally impossible to conclude that *He is not*." A. B. has here committed an oversight: the point in dispute is, whether this favourite text teaches the divinity of Christ, and the personality of the Holy Spirit or not. Trinitarians generally insist that it does, and, to use the words of A. B. himself (p. 13, l. 1), that "that sacred truth is unquestionably *involved* in the command." Unitarians plead that it does not. But no party contends that the passage *disproves* the doctrine.* A. B., therefore, here but fights the air.

5th. Again, he has appended at foot of the same page a note in reference to my quotation from Prof. Jowett's remarks on Rom. ix. 5. It is in these words, "I should be very sorry, indeed, to have Mr. Prof. Jowett for *my guide*!" Well, A. B. cannot fairly object to others availing themselves of the learning and critical acumen of this distinguished Oxford Professor in restoring perverted or corrupted texts of the Apostolic writings to their original purity. I shall now, in support of the same view of Rom. ix. 5, as that advocated by Professor Jowett, cite the comment of a modern English Bishop,

* The observation of A. B., just noticed, resembles a suggestion once made by a prisoner—Irish, of course—who, being charged with some crime on the evidence of two or three eye-witnesses, said he could produce fifty people who never saw him do it!

the Right Rev. Dr. Colenso. In his "Epistle to the Romans newly translated, and explained from a missionary point of view," he renders the disputed clause of this verse thus, "God, who is over all, is blessed for ever!" and in a note thereto says, "These words are now, by some of the best interpreters, separated from the preceding. The Greek distinctly admits of it, and it appears to be required by the fact that the phrase 'blessed,' or 'blessed for ever,' is never once used of Christ, in the New Testament. A Christian with a Jewish education would always use them of God the Father (Rom. i. 25; Mark xiv. 61; Luke i. 68; 2 Cor. i. 3; xi. 31; Eph. i. 3; 1 Pet. i. 3). In 2 Cor. xi. 31, nearly identically the same words are found as here. The Fathers, although they generally apply these words to Christ, yet unanimously agree that the expression, 'God over all,' is properly used of the Father alone. The only difficulty is to see exactly the thread of the Apostle's discourse at this point. The connection of St. Paul's ideas seems to be plainly this:—'I could have wished to have been accursed from Christ for the sake of my brethren, whom God has so highly distinguished, if that would have availed to prevent their present rejection. But no; it cannot be: the glory must depart from Israel; God's holy will be done, whether he gives or takes away! to that will we must meekly bow. God, who is over all, is blessed for ever! Amen.'"

6th. At foot of p. 20, I have in a note observed on John i. 6, "There was a man *sent from God* whose name was John," as follows:—"If John was *sent from God*, he must have been previously *with God* in a similar sense" (*i.e.* metaphorically). To this, A. B. appends, "does not follow by any means." Let others judge whether John might not be said to have been *with God*, as "Enoch walked *with God*."

7th. In p. 21, ll. 24–27, I say, "Again, John xiv. 8–10, when Philip entreated him (Jesus) to show them the Father, Jesus replied, 'He that hath seen me hath seen the Father.' Now even you do not believe that he was *the Father*." On this appeal A. B., in a note, makes the following *Socinian*

comment:—"No, but I do believe, though I cannot understand it, that in some most mysterious manner 'the Father was *in him*, and *he in the Father*' (John x. 38, and xiv. 10 and 20). Can E. F. unfold this mystery?!!" Surely these references, although they do not explain the very *mode* of the union, *which we are not called upon to believe*, yet illustrate it sufficiently for human apprehension and acceptance, especially the last place referred to, viz. John xiv. 20:—"In that day ye shall know that I am in my Father, and *you in me*, and I in you;" and verse 10, "*The Father* that is in me, *He doeth* the works."

8th. In pp. 22, 23, I have sought to show that the passage in Col. ii. 13, 20, relates altogether to "the kingdom of God's dear Son;" that the creation there spoken of in connection with Christ was moral, and not physical—the new creation; that the "all things created by him that are in heaven and in earth," are there defined as "thrones, dominions, principalities, and powers," without any express reference to the sun, or moon, or sea, or any other portions of the material universe; that it would be absurd to suppose the Apostle, in discoursing of this "kingdom of his dear Son" and its blessings for the Gentiles, would turn aside to contemplate the Mosaic cosmogony; and I illustrated the phrase "all things," of verse 16, by its use in verse 20, "*to reconcile all things* unto himself:" and in the corresponding place in Eph. ii. 10–16, where Paul proclaims the reconciliation of both Jew and Gentile to God by the cross. A. B. has favoured this train of argument with a few marginal remarks, as "not so easily disposed of," "no absurdity whatever;" and to my observation that the "all things" to be "gathered together in one in Christ" means the Jews and Gentiles, he appends this gloss, "*and more*; see Rom. viii. 19–28"—intimating that the terms "creature" and "creation," there employed, as well as "all things" in Col. i. 16, signify material as well as spiritual objects. I am glad he has drawn attention to the passage in Rom. viii.; it serves to strengthen my view. Take the following extract

from Bishop Colenso's commentary on verse 19:—"The Greek word here translated 'creature' is the same which occurs in Mark xvi. 15, 'Preach the gospel to *every creature*,' and Col. i. 23, 'The gospel, which was preached to *every creature* under heaven.' From these passages it appears plain that the expression is used for 'mankind,' the 'whole human race,' 'humanity,' with especial reference to the great mass of it, lying still in an unenlightened and degraded state, but not excluding the few to whom the message of life had already come. And in this sense the Apostle employs it here. (So Augustine, Lightfoot, Locke, Turretin, Macknight, etc.) Hence, in verse 23, he selects out of 'the creature' generally, and distinguishes 'us, who have received the first-fruits of the Spirit,' that is, Christians."

The authorized version recognizes a similar sense for the phrase "all things," as signifying intelligent beings, at Philippi. ii. 10, "that at the name of Jesus *every knee* should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that *every tongue*," etc. And such appears to be its application in 1 Cor. xv. 27-28, "For he hath put *all things* under his feet. But when he saith *all things* are put under him, it is manifest that *he* is excepted, which did put all things under him. And when *all things* shall be subdued unto him," etc. And again, Eph. i. 20-22, "When he set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put *all things* under his feet, and given him to be the head over *all things* to the church," etc., a passage which is very analogous to that under consideration (Col. i. 13-20), where the "all things" created by Christ are designated as "thrones, dominions, principalities, and powers; *all things* were created by (rather through) and for him." And so in Eph. i. 10, we read of "the mystery" (the calling of the Gentiles), "that in the dispensation of the fulness of times, he might gather together in one *all things* in Christ,

both which are in heaven and which are on earth, even in him," *i.e.* combine one Church of both Jews and Gentiles, "and that he might reconcile both unto God in one body by the cross:" ii. 16. Let me further ask A. B. whether, on his hypothesis that "all things" includes all the material and intelligent creation, does he hold that the sun and moon require to be *reconciled* to God? But even the earth is not here enumerated in the "all things;" only "things *in* heaven and things *in* earth:" Col. i. 16, 20.

Again, does he believe the fallen angels come within this scheme of reconciliation, and that even the unfallen angels required to be reconciled to God? Christ's kingdom was not of this, nor of any material world; he was exalted to be a prince and a Saviour in a spiritual sense. And so when he declared to the Apostles, "*All* power is given unto me in heaven and in earth," he directs them, "Go ye, therefore, and teach *all* nations," etc. I refer these points also to the judgment of the candid and intelligent inquirer.

9th. On my assertion, p. 50, l. 1-2, that Dr. Hales was not "esteemed an authority in controversy," A. B. humorously observes (marginally), "no doubt by the Socinians." I think, however, that the judgment of Dean Alford, cited above, regarding the genuineness of 1 John v. 7, justifies that statement of mine, and what I have added, "and I suspect he has misled himself and you in his researches amongst the *Latin* Fathers and councils, touching the existence of a text in the *original Greek* of the New Testament."

10th. There remain a few more objections and queries of my friend requiring satisfaction. Two of them, relating to one and the same matter, we will now consider. These are appended at pp. 21 and 91, respectively, to remarks of mine on Philippi. ii. 6-7. I give my comment from p. 91, as embodying the substance of both places:—"The entire relates to *Christ Jesus*, who, being in the *form*—not the reality—took upon him the *form*—not the reality—of a servant" (slave). A. B.'s glosses are as follow:—"The Scripture says, 'in the *form* of God;' why alter it?" "Does he not say, in John vi.

38, 'I came down from heaven *not to do mine own will*, but the will of him that sent me'? He therefore did in reality take upon him the *form*, office, character of a servant. Compare John xvii. 4."

A. B. is a zealous and fervent minister of the Word; but, if I err not, the view thus indicated is at variance with his ordinary language when inculcating the duty of a Christian. He preaches no servile or slavish devotion to God, no selfish or interested eye-service to man. Can we doubt that it is the *willing reasonable* service of the heart that our God desires? In Scripture we know that the term usually rendered *servant* properly signifies a slave; but the phrase "servant" is so ordinarily applied to the true followers of God as to have become tantamount to the title *friend*. We read of Abraham "the servant of God," and "the friend of God;" of "Moses his servant and Aaron whom he had chosen;" his "servant David;" "his servant Elijah;" "Jonah his servant;" "my servant Job;" "his servant Hezekiah;" "his servant John;" "Jehovah hath pleasure in the prosperity of his servants." The Apostle exhorts servants (Eph. vi. 7), "as the servants of Christ to do the will of God from the heart." And so as regards sin, "Whosoever committeth sin is the servant of sin." "We ourselves were sometime foolish, *serving* divers lusts," etc. "When ye were servants of sin ye were free from righteousness; but now being made free from sin and become servants to God," etc. In such instances, which abound throughout the Scriptures, the term "servant" is evidently used in a qualified sense. Men are truly creatures and *subjects* of God, but until they surrender their will and affections to the performance of his will, they are never styled his *servants*. And so as regards Christ, he is not only first of the prophets ("a prophet mighty in deed and word before God"), prince of the kings of the earth, the only-begotten, beloved, and first-born Son of God, but he is also pre-cminently his "servant." "Though he were a son, yet learned he obedience by the things which he suffered." And so Jehovah (Isaiah xlii. 1) styles him, "Behold my servant, whom I uphold; mine

elect, in whom my soul delighteth." See also lii. 13, and liii. 11.

If, then, the phrase is meant to apply to the service paid *to God* in Philipp. ii. 7, the analogy of Scripture and of ordinary religious discourse leads us to understand it in a metaphorical sense, and to view the obedience of Christ as rendered not in the character or spirit of a mere slave, but of a devoted follower, friend, and child of God. With all the powers and opportunities he possessed for self-aggrandizement and indulgence, he submitted to a life of poverty, ignominy, and suffering for the sake of God and man. But if the phrase be assumed as referring merely to what he did for the temporal and eternal benefit of *mankind*, the figurative application of the term *servant* (slave) becomes more striking. "Whosoever will be chief among you let him be your *servant*, even as the Son of man came not to be ministered unto but to *minister*, and to give his life a ransom for many:" Matt. xx. 27; Mark x. 44. And so Paul (2 Cor. iv. 5), "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your *servants* for Jesus' sake."

The same spirit is inculcated by the Saviour in such sayings as the following:—"My meat is to do the will of him that sent me, and to finish his work." "If a man love me, he will keep my words." "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." "Ye are my friends, if ye do whatsoever I command you." "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

"Not by the terrors of a slave
Thy children do thy will:
But with the noblest powers they have
Thy welcome word fulfil." — WATTS.

Again, let the term rendered "form" in the passage in question be considered by the light of Scriptural use. In

Mark xvi. 12 we read, "After that he appeared in *another form* unto two of them" (either shape or manner); Rom. ii. 20, "which hast the *form* (*μορφωσιν*) of knowledge and of the truth in the law" (as in Rom. vi. 17, "that form or type, *τυπον*, of doctrine which was delivered unto you;" and 2 Tim. i. 13, "Hold fast the form of sound words which thou hast heard of me). Again, 2 Tim. iii. 5, "Having a form (*μορφωσιν*) of godliness, but denying the power thereof." In all its occurrences, about seventeen, throughout the Old Testament, the word "form" is used for external shape simply. See Gen. i. 2; 1 Sam. xxviii. 14; 2 Chron. iv. 7; Job iv. 16; Isaiah liii. 2; Ezek. xliii. 11; Dan. iii. 25.

I think therefore I am fully justified in understanding the term in the two clauses (Philipp. ii. 6, 7) in the sense of mere outward appearance, and "not the reality." Hence also we see the propriety, as Robert Hall admits and Whitby confirms by so many references to the Septuagint, of correcting the rendering in verse 6, "thought it not robbery to be *equal with God*," to "did not eagerly retain *the likeness* of God."*

We are then taught by the words we have considered that Christ Jesus should be the model for our imitation; that, possessing such godlike endowments and powers, he chose to live unostentatiously, and being a man, subject to the wants, feelings, trials, and temptations of ordinary men, he patiently submitted to humiliation and suffering the most intense for

* The latest orthodox interpretation of this clause is that by Dean Alford, *in locum*, as follows:—"Think this in yourselves which was also in Christ Jesus, who, subsisting in the form of God (not merely the nature of God, which however is implied, but, as in Heb. i. 3, the *απαυγασμα της δοξης, και χαρακτηρ της υποστασεως αυτου*: that the divine nature of Christ is not here meant is clear, for he did not with reference to this *εκενωσεν εαυτον*, verse 7) deemed not his equality with God a matter for grasping;" understanding *ισα θεο* to be the same as *μορφη θεου* ("bringing out equality in nature and essence rather than in person"). This is a step towards the Unitarian view. Unitarians, however, do not employ non-Scriptural scholastic terms, like *nature*, *essence*, *person*, to define what the Dean pronounces "the historical" title of the Saviour, viz. "Christ Jesus," by Socinians understood to be the designation of the *human Redeemer* after he was "anointed," "sanctified, and sent."

"The *ὁμοιωθῆναι* signifies to be the very same."—Bloomfield on Heb. ii. 17.

the glory of God and the salvation of man; "wherefore God hath highly exalted him."

11th. I now come to a memorandum of some length appended by A. B. to a closing sentence of one of his own letters at p. 67, in which he had expressed a hope that "with believing Thomas you may say unto Jesus, 'My Lord and my God'" (John xx. 28). The memorandum is as follows:—"Michaelis has justly observed (says Middleton upon this passage) that if Thomas had spoken German or English, French or Italian, it might have been contended, with some degree of plausibility, that '*my Lord and my God*' was only an innocent ejaculation! But that *Jewish* astonishment was *thus* expressed is wholly without proof or support! Add to this that the words are introduced with *ειπεν αυτω*, *he said to him*. But a mere ejaculation, such as that here supposed, is rather an appeal to heaven! But our Saviour's reply makes it absolutely certain that the words of Thomas, though in the form of an exclamation, amount to a *confession of faith*, and were equivalent to a direct assertion of our Saviour's DIVINITY."

I have given the above extract with all the underscoring, notes of admiration, and other marks of emphasis, as penned by A. B.; but it appears to me, as I shall show, a very unfortunate quotation. Had Bishop Middleton supplied the preceding portion of Michaelis's remarks, it would have been seen that his view of this passage of John was very different from the Bishop's or A. B.'s. This I shall therefore now transcribe from Wilson's Concessions of Trinitarians, who takes it from Dr. J. P. Smith's 'Scripture Testimony,' vol. ii. p. 287. It is as follows:—" '*My Lord! and my God!*' I do not understand this as an address to Jesus, but thus, 'Yes, he it is indeed! He, my Lord and my God!' Yet in giving this interpretation I do not affirm that Thomas passed all at once from the extreme of doubt to the highest degree of faith, and acknowledged Christ to be the true God. This appears to me too much for the then existing knowledge of the disciples; and we have no intimation that they recognized

the divine nature of Christ before the outpouring of the Holy Spirit. I am therefore inclined to understand this expression which broke out from Thomas, in the height of his astonishment, in a figurative sense, denoting merely 'whom I shall ever reverence in the highest degree.' If he only recollected what he had heard from the mouth of Jesus ten days before (chap. xiv. 9, 10), that recollection might have given occasion to an expression which probably Thomas himself could not have perfectly explained, as is often the case with such words as escape us when we are under the most overpowering surprise. But yet the expression might be equivalent to saying, 'He! my Lord! with whom God is most intimately united, and is in him! in whom I behold God as it were present before me!' Or a person raised from the dead might be regarded as a divinity; for the word *God* is not always used in the strict doctrinal sense. (Michaelis then shows the incongruity of taking the words as *an exclamation*, which Middleton seems to have cited apart from the rest of the passage.) Besides, the first compellation, my Lord! certainly is directed to Christ."

In this quotation surely Michaelis is far from dogmatically asserting that Thomas, in the text in question, intended to address his risen Master as the Supreme God. A Unitarian might freely adopt Michaelis's view, and understand it as declaring Christ as divine in a qualified sense, agreeing also with Kuinoel, who observes that many commentators think Christ's deity may be established from these words, but that others *more justly* consider them to be applied to him, as in the Old Testament kings are sometimes addressed as the representatives of Deity, referring to Psalm lxxxii. 6, 7, xlv. 6, 7, cx. 1; John x. 35: and he might have added Exod. vii. 1, "And the Lord said unto Moses, See, I have made thee a god to Pharaoh, and Aaron shall be thy prophet;" and iv. 16.

The following is from another orthodox commentator, Bloomfield, author of a learned and much esteemed edition of the Greek Testament and elaborate commentary.

It may be justly doubted whether the so lately incredulous,

because prejudiced and unenlightened disciple had *then*, or at any time before the illumination of the Holy Spirit at Pentecost, any complete notion of the divine nature of Jesus as forming part of the Godhead; yet there is reason to think that the Jews held in a certain sense the Divinity of the Messiah, though they had no adequate conception of the true nature of it.”*

Having thus referred to high and orthodox authorities to show what slight support the words of Thomas really afford to the tenet of the supreme Deity of Christ, I will now offer a few suggestions which occur to me in connection with the subject.

I. It is evident that Thomas was not at this time *inspired*, or he would not have been incredulous.

II. It is also plain that what he doubted was the *resurrection* of the Lord.

III. The proofs vouchsafed by Jesus for his conviction were of a *material* nature, proofs that in his risen body his Master actually stood before him. “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.”

IV. The answer of Thomas, without question, implied a recognition of his risen Master; and it is clearly such recognition of his *identity* and of his *resurrection* that Jesus approved when he said, “Thomas, because thou hast *seen me* thou hast believed: blessed are they that have *not seen* and yet have believed.”

V. I conceive that under the startling circumstances no expressions on the part of Thomas would have been strange or extraordinary, and that the compellative form of speech, “Thomas answered and said unto him,” does not necessarily preclude the idea of the words being an *exclamation*; for there are other examples of its occurrence in Scripture without any purpose of *replying* to an inquiry or statement, and where

* Most of this reply of E. F. had been prepared prior to the receipt of No. III., which will account for its including some quotations which occur in the latter also.

the sentence it introduces may not be addressed to any particular individual, but may be merely the utterance of a solemn judgment, as Acts xv. 13; or an account of an incident, as Luke ix. 49; or simply a query, as 1 Sam. x. 12; or an indignant expostulation, akin to an exclamation, as Luke xiii. 14: add to which, that were the expressions uttered by Thomas really such a formal statement of faith as is contended for, we should have expected to find it in a more distinct and complete form, as thus, "*It is*" or "*Thou art* indeed my Lord and my God," instead of merely "My Lord and my God." Compare with the words thus uttered the solemn, the deliberate announcement of the risen Saviour to Mary Magdalene (John xx. 17), "Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God."

It must surely be a weak cause which, relying on passages of confessedly such uncertain sound as the former, would erect thereon the stupendous, arbitrary, and truly *mysterious* (because *unrevealed*) theories of the Deity thus set forth in the language of the first two articles of the Church of England, viz. Art. 1: "There is one living and true God: and *in unity of this Godhead there be three persons of one substance, power, and eternity*, the Father, the Son, and the Holy Ghost." Art. 2: "The Son, which is the Word of the Father, *begotten from everlasting* of the Father, the very and eternal God, and of *one substance* with the Father, took man's nature in the womb of the Virgin, of her substance, so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together, *never to be divided*, whereof is one Christ, *very God and very man*, who truly suffered, was crucified, dead and buried, to *reconcile his Father to us*, and to be a sacrifice not only for original guilt, but also for all actual guilt of man."

And this of the Westminster Confession of Faith, chap. ii. "There is but one only living and true God. In the unity of the Godhead there be *three persons* of one *substance*, power, and eternity; God the Father, *God the Son*, and God the Holy

Ghost. The Father is of none, neither begotten nor proceeding; the Son is *eternally begotten* of the Father; the Holy Ghost eternally proceeding from the Father *and the Son*."

And still more dogmatically enunciated in the abstruse, metaphysical, and self-contradictory jargon of the Athanasian Creed, with the addition of the meek and Christian judgment that "whosoever will not believe and keep whole and undefiled the Catholic faith," thus unintelligibly defined, "will, *without doubt*, perish everlastingly!" a judicial sentence which the enlightened and merciful author of the creed "without doubt" hoped would be verified, and which is a deep stain on the churches which retain it in their services.

12th. As the name of Bishop Middleton has been more than once brought forward in the course of this correspondence, and his authority is by many deemed absolute on the Greek Article, I shall here cite a few statements of opinion by orthodox divines, of at least equal learning and reputation, in mitigation of the stringent laws sought to be imposed by him and Granville Sharpe.

"We must not think to decide this controversy by the articles (ὁ, ἡ, το), of which the sacred penmen were not curious and the transcribers have been very careless; nor is there so great uncertainty of the ancient manuscripts in anything as in the words and articles of *Κυριος* and *Θεος*."—Pearson on the Creed, art. ii. p. 150.

"The Greek has only one article, and it has puzzled all the grammarians to reduce the use of that to any clear and definite rules."—Bp. Lowth, Eng. Gram. p. 18.

To a similar purport Archbishop Laurence, in his 'Critical Reflections,' pp. 118–19.

The following is from Professor (Moses) Stuart's *Dissert. on the Gr. Art.* pp. 2, 3, 8, 9, 34, 65, 78, 79:—

"Years of laborious effort have been devoted to some of these questions, and after all without satisfactorily accomplishing the desired end. Much of this labour has, in certain points of view, been lost to the world, because a little more accurate knowledge of the true nature of the Greek article

would have effectually shown that in whatever way the investigation might terminate, the labour would in some respects be in vain, since the presence or absence of the article would, after all, decide nothing in a satisfactory way, so long as the usages of the Greek language would in most cases permit either, without any essential variations of the meaning. The simple truth seems to be that the names of specific and definite objects may be distinctly marked by prefixing the article, if the writer or speaker pleases so to do; but if, for brevity's sake, he chooses to omit it, there is no hazard in doing it. The usages of the language permit him to do so.

"I need not pursue this subject any further. Enough, I trust, has been said to show how little is to be thought of confident and positive declarations, in a multitude of cases, respecting the insertion or omission of the article; enough to show how little claim a great part of Middleton's canons have to the universality which he has generally given to them, and to the imperious nature with which he has often invested them. . . . I have read his book until I despair of getting to the light; so often does he deal in the *claro-obscura*, and so often utters unguarded assertions, at least such as are incapable of solid defence. . . . In the meantime it is not amiss to give a hint to theologians and critics that important conclusions in either of their departments ought not to be built on the presence or absence of the article until the metes and bounds of this part of speech are much more definitely settled and better understood. Nothing is more certain than that a large extent of the ground is arbitrary, at least it is in a great measure so; and the limits to which it is so remain to be fixed more definitely before we can say *ultra quos nequît consistere rectum*. Our faith, then, in matters of belief or exegesis, should not for the present have for its basis this *loquacissimæ gentis flabellum*. The context, the idiom in general, and the nature of the case are always, and ever must be, better guides. Them let us follow, at least until our new guide attains to a character more fixed, more uniform, and more trustworthy than it has at present."

13th. In Letter XII. p. 47, A. B. had said, "You observe in yours that I am fond of the expression 'the cleansing blood of Christ;' do you repudiate it?" To this passage of his letter he has now directed attention by a mark affixed in the margin. My reply is, I do repudiate the phrase in the sense of *expiatory vicarious sacrifice*, but not in that intended in 1 John i. 7; Heb. ix. 14; Titus ii. 14; Rev. i. 5, and vii. 14. Scripture also tells us, "For we know that he was manifested to take away our sins;" and "by his stripes we are healed."

In connection herewith, as I am fond of appealing to orthodox authorities of learning, candour, and judgment, I will give another extract from Bishop Colenso's Comm. on Romans, at chap. v. 6 ('Christ died for the ungodly') :—

"*On behalf of*.—Once for all, let it be stated distinctly, there is not a passage in the whole of the New Testament which supports the dogma of modern theology that our Lord died for our sins, in the sense of dying *instead of* us, dying *in our place*, or dying so as to *bear the punishment or penalty* of our sins. It is often said that he died *for us*, he died *for our sins*; but the Greek preposition here rendered 'for' *never*, in any single instance, means *in our stead*, but *on our behalf*, as in this passage. The distinction is well shown in the following passage from Xenophon's Anabasis, vii. 9, 13, 'So Seuthes inquired, What, would you be willing, Episthenes, to die (*ὑπερ*) *on behalf of* this youth?' And he, having stretched out his neck, said, 'Strike, if the youth bids it, and will feel obliged.' Seuthes went on to ask the youth 'if he should strike him (*αυτι*) *instead of* him.'

"In the above passage the first question is merely whether Episthenes would be willing to lay down his life in any way on behalf of the boy, not to die in his place. The use of the former preposition does not *exclude* the idea of the latter, but does not necessarily include it. In fact, Episthenes might have died in battle *on behalf of* the youth, and yet the youth be killed after all. If, therefore, in any other parts of Scripture it were laid down distinctly that our Lord died *in our*

stead, the 'for' in such expressions as that now before us would have to be interpreted accordingly. But the fact is there is no such statement in the whole of Scripture. The common modern dogma has probably arisen from following the English version without due attention to the original Greek.

"The real meaning of the expression, 'he died for us,' or 'he died for our sins,' is this, 'he died on our behalf,' 'he died for our sakes,' 'he died to help us in respect of our sins.' Just so we have St. Peter saying (John xiii. 37), 'I will lay down my life *for* thee' (*ὑπὲρ σου*), for thy sake, on thy behalf, in thy defence; and so St. Paul says (Rom. xvi. 4), 'They laid down their necks *for* my life,'—in defence of my life, on my behalf.

"And the truth is that our blessed Lord certainly, whatever he did, did *not* 'die in our *stead*.' If it be *spiritual* death which is meant as the doom of our sins, we know that he did not die spiritually at all, and therefore did not die in our *stead*. If it be *physical* death which is meant, he did die that death for our sakes, but not in our *stead*, for we must all die that death still."

This is explicit testimony, well and Scripturally argued.

I will now set down in opposite columns two series of references to those places in the New Testament where examples of the phrases alluded to in the preceding extract occur, in order to illustrate them by Scripture usage. It may be also here observed, that the prepositions employed in the passages to be now referred to are in the Greek the following:—*αὐτῷ* in Matt. xx. 28 and Mark x. 45 (virtually one and the same), and in composition, 1 Tim. ii. 6 (*ἀντιλυτρον ὑπὲρ πάντων*); *ὑπὲρ*, some thirty times; *δια*, four times; and *περι* six times. There may however be others overlooked in this enumeration; but these will be found sufficiently complete for the present purpose.

Texts importing that Christ suffered for sin and sinners.

Texts importing that Christians may and ought to suffer for Christ, for each other, and for righteousness.

I lay down my life for the sheep (*ὑπὲρ*), John x. 15.

The good shepherd layeth down his life for the sheep (*ὑπὲρ*), John x. 11.

- Christ died for the ungodly (*ὅπερ*), Rom. v. 6.
- Christ died for us (*ὅπερ*), Rom. v. 8.
- For whom Christ died (*ὅπερ*), Rom. xiv. 15.
- Christ died for our sins (*ὅπερ*), 1 Cor. xv. 3.
- If one died for all (*ὅπερ*), 2 Cor. v. 14.
- He died for all...died for them (*ὅπερ*), 2 Cor. v. 15.
- Christ hath redeemed us, being made a curse for us (*ὅπερ*), Gal. iii. 13.
- Who died for us (*ὅπερ*), 1 Thess. v. 10.
- He laid down his life for us (*ὅπερ*), 1 John iii. 16.
- Christ suffered for us (*ὅπερ*), 1 Pet. ii. 21.
- Christ hath once suffered for sins (*ὅπερ*), 1 Pet. iii. 18.
- Christ hath suffered for us in the flesh (*ὅπερ*), 1 Pet. iv. 1.
- That he should taste death for every man (*ὅπερ*), Heb. ii. 9.
- Offer gifts and sacrifices for sins (*ὅπερ*), Heb. v. 1.
- He ought as *for* the people, so also *for*(*ᾗ*) himself, to offer for sins(*ὅπερ*), Heb. v. 3.
- Who gave himself a ransom for all (*ὅπερ*) (*ἀντιλυτρον ὅπερ παντων*), 1 Tim. ii. 6.
- Scarcely for a righteous man will one die (*ὅπερ*), Rom. v. 7.
- Yet peradventure for a good man some, etc. (*ὅπερ*), Rom. v. 7.
- Peter said unto him, Lord, I will lay down my life *for thy sake* (*ὅπερ*), John xiii. 37.
- Jesus answered, Wilt thou lay down *for my sake*? (*ὅπερ*), John xiii. 38.
- They laid down their necks *for my sake* (*ὅπερ*), Rom. xvi. 4.
- He must suffer *for my name's sake* (*ὅπερ*), Acts ix. 16.
- And we ought to lay down our lives for the brethren (*ὅπερ*), 1 John iii. 14.
- For unto you it is given *in the behalf* of Christ (*ὅπερ*) to suffer *for his sake* (*ὅπερ*), Phil. i. 29.
- Who rejoice in my sufferings for you (*ὅπερ*) and *for his body's sake*...the church (*ὅπερ*), Col. i. 24.
- If ye suffer for righteousness' sake (*δία*), 1 Pet. iii. 14.
- I endure all things for the elect's sake (*δία*), 2 Tim. ii. 10.
- For I could wish myself accursed from Christ for my brethren, my kinsmen, etc. (*ὅπερ*), Rom. ix. 3.
- Who gave himself for us* (*ὅπερ*), that he might redeem (ransom) us *from all iniquity* (*ἵνα λυτρωσῇται ἡμᾶς ἀπὸ πάσης ἀνομίας*), Tit. ii. 14.

* Had the Apostle the same catholic sentiment in mind here as in the text on the opposite column, 1 Tim. ii. 6? The "us" in this passage evidently corresponds with the "all" of the other place. He had just said "the grace of God hath appeared unto *all* men;" and in the other, "who will have *all* men to be saved," etc. I have placed this text of Tit. ii. 14 amongst the second series, as explanatory of the work of Christ ascribed to his death in the opposite series.

Who came to minister and to give
his life a ransom for many (*αἰτι*), Matt.
xx. 28; Mark x. 45.

In burnt offerings and sacrifice for They have no cloak for their sin
sin (*ἁμαρτία*), Heb. x. 6, 8. (*ἁμαρτία*), John xv. 22.

No more offering for sin (*ἁμαρτία*), Heb.
x. 18.

Whose blood is brought for sin
(*ἁμαρτία*), Heb. xiii. 11.


Who was delivered *for* our offences And rose again *for* our justification
(*διὰ*), Rom. iv. 25.* (*διὰ*), Rom. iv. 25.*

There is a striking conformity of language between these two series of texts, and several of the expressions in the second set are directly suggested by corresponding ones in the other. Thus, Romans v. 6, "Christ *died* for the ungodly," leads to the reflection in verse 7, "scarcely *for* a righteous man will one die," etc.; and the statement in the first clause of 1 John iii. 16, "He laid down his *life for* us," naturally prompts the lesson of the latter clause, "and we ought to lay down our *lives for* the brethren." And so again the sentiment in John x. 11, "The good shepherd giveth his *life for* the sheep," is the same as that in verse 16, "I lay down my *life for* the sheep," describing a voluntary sacrifice of one's life to rescue the helpless charge from a ravenous enemy. The first series of passages are familiar to all as household words. They are continually sounded and doctrinally expounded from orthodox pulpits, and reiterated in every dogmatical essay down to the penny tract and the farthing hymn-books for children; and from them chiefly, culled diligently from the Apostolic *Epistles*, is "the Gospel," "the truth," deduced and inculcated on the masses; whilst the equally Scriptural sayings and aphorisms of the opposite catalogue, so consonant and harmonious with the Saviour's meek lessons and benignant example, as developed in the Gospel narratives, attract but little notice. But which of the two classes is to determine the sense of the other? The latter list of texts will not submit to be governed by the

* Many additional passages containing the prepositions in question may be found by referring to Schmidt's Concordance, which I had not within reach when penning the above.

sacrificial and sacerdotal system of exposition applied by the orthodox generally to the former series. May we not then invert the process and employ the second set of passages (without being chargeable with perversion) to illustrate and explain the first, when the composition and parts of speech of both agree. For instance, may we not, in reading Romans iv. 25, "who was delivered *for* our offences, and raised again *for* our justification," understand the preposition "*for*" (*δια*) in both clauses in the same sense? And in that case must not its meaning in the latter clause determine that in the former? The main purpose of the Saviour's obedience unto death is thus expressed by himself, "I, if I be lifted up, will draw all men unto me."

Unwilling to extend these remarks too much, I just notice in passing one other* out of the remaining marginal glosses of my friend A. B., and shall then hasten to close this correspondence with some observations in reply to the communication of C. D., dated April, 1861, which precedes the present letter. At p. 28, l. 21, I had said, "The principles for which they (Unitarians) contend are spreading gradually, but effectually, amongst the learned and thoughtful." To this A. B. has scornfully appended the words, "Essayists and Reviewers." This is naturally a sore subject with zealous Churchmen. He elsewhere holds up Mr. Belsham and his comments on Scripture to censure and contempt, and as utterly damnable of the Unitarian cause; why, I do not understand. It is in the bosom of *the Established Church* that the "Reviews and Essays" appeared, evincing an undercurrent of bold and free inquiry. But as for them, or Mr. Belsham, or any other writer, Unitarians accept their opinions only so far as they appear to them to be conformable to Scripture and reason. They exercise their individual judgment as independently of them as they would of A. B. or of any Bishop of the Church of England. At the same time, they can honestly recognize

* There are besides certain other playful (some would think contemptuous) memoranda in the form of notes of interrogation and admiration, interjections, such as 'aye,' *digitus infamis* , all no doubt designed to convey the results of deep thought and learned research. These I pass by as unanswerable.

and appreciate in its dignitaries, professors, and theologians learning, piety, judgment, and candour, and avail themselves freely of the results of their critical labours and investigations, as well as those of the eminent divines of other communions and other countries. As for the *theories* and pre-conceived *conclusions* which may be attributed to those learned persons, whose concessions have been cited in my preceding letters, and in that of D. L., and which could have been greatly multiplied had it appeared expedient, I consider it quite superfluous to offer any apology or defence. Only one plea would I suggest, which they would also probably urge for themselves, after the example of Gamaliel of old :—if they speak reasonably, and according to Scripture, hear them ; if they can be proved to be in error, then reject their statements so far. But it is not for Unitarians to vindicate the motives for such concessions of men like Luther, Calvin, Hooker, Beveridge, Hammond, J. J. Michaelis, Macknight, Moses Stuart, Wardlaw, J. P. Smith, Robert Hall, Doddridge, Rosenmüller, Hartwell Horne, Dean Alford, Bishop Colenso, and Professor Jowett, known and honoured for zeal, erudition, and labours in the cause of religion ; not to speak of Griesbach, Lachmann, and Tischendorf in the field of Biblical and textual collation and restoration.

It would be worse than useless, in such a discussion as the present, to adduce the judgments of Unitarians, however distinguished and honoured :—the Socini and the learned Fratres Poloni ; martyred Servetus ; Milton ; Locke ; Whitby (after his secession from orthodoxy) ; Lardner, the unrivalled defender of the divine origin of Christianity ; Biddle, owing his liberty to the just feeling of O. Cromwell ; the amiable Firmin, friend of Tillotson ; persecuted Emlyn, of Dublin ; Samuel Clarke ; Whiston ; Priestley, to whom science owes so much ; Theoph. Lindsay, who, like the late Rev. Geo. Armstrong, of Bristol, resigned his benefice with his early opinions, “ esteeming the reproach of Christ greater riches ” than the honours and emoluments of a highly-endowed Church ;* Belsham ;

* “ The gates of promotion closed upon him as those of glory opened ! ” — Grattan, on Hussey Burgh.

Carpenter and Yates, the worthy antagonists of Magee and Wardlaw; the accomplished Aikinsees and elegant Barbauld; Johanna Baillie, who, crowned with literary fame and honoured with the regard of dignitaries, boldly proclaimed her conversion to the tenets of "a sect" then and still (though in a feebler degree) everywhere spoken against; and, not least, though named last, the eloquent, uncompromising, and immortal Channing;* besides many more *worthies* at home and abroad, and in another hemisphere of whom "the time would fail to tell." Equally idle is it to propound (even when provoked thereto) one's own conscientious conclusions, backed by statements, however clear and copious, of Scripture. We are charged with *perverting*, or *straining*, or *trying to elude* the natural import of the terms of God's word. Such language we decline to use and repudiate in religious controversy. But there is no possibility of pleasing our adversaries.

It is therefore, encountering such disfavour and injustice, that we appeal to the honest and independent testimonies of orthodox divines *in support* of our own interpretations, and trust them to produce their due effect on all who will dispassionately weigh them. Of course there are, on the opposite side, commentators without number, prepared to uphold every tittle of the Law and the Prophets, and the very letter of the New Testament, as all stands since the authorized revision of 1611, and the *textus receptus* of Elzevir, Stephens, and the Complutenses. Nevertheless, one independent and learned orthodox critic, who, after sober and scrupulous investigation, candidly abandons the stereotyped interpretation or received authenticity of a passage, thereby evincing genuine regard for God's word and Christ's truth, is worth scores of such advocates of established creeds and systems, who thus incur no odium, but rather earn favour and applause and more substantial rewards, and certainly make no sacrifice of prejudice or position. It is easy for "beneficed clergymen" to speak lightly (*monstrari infami digito*) of the power of prejudice on

* For his views, living and dying, see 'Memoir of W. E. Channing,' etc., by his distinguished nephew.

the one hand, and of the deliberate adoption of new views on the other *—views which may once have been despised or zealously impugned. But how comparatively few of any religion, be it Heathen, Turkish, or Jewish, or of the more civilized communities of Christendom,—the Roman, Greek, Episcopalian, and Presbyterian,—are ever induced to inquire earnestly for themselves after truth, and to renounce error when discovered. For, after all, that is the difficult and turning point: to dare to question what has been instilled into the mind and heart, from youth up, as truth; and to repudiate popular and plausible systems, when discerned through their antiquated and sophistical disguises, in the face of much discomfort within and without, of much humiliation and self-denial—*hic labor, hoc opus est*.

The joyful task then begins of searching out true knowledge, as for hidden treasure, as far as our limited faculties will, with the Divine blessing, enable us. It is a consummate reward and consolation for every human discouragement, to enjoy and *to use* diligently the liberty wherewith Christ hath made us free; a right so nobly vindicated and maintained by the Apostle to the Gentiles; by Martin Luther; by the ejected ministers of St. Bartholomew's Day, 1662, of which the present year is the bicentenary; and—shall I not add?—by the despised Socinians, often at the risk of "the loss of all things." Unitarians do not profess to have attained unto perfect truth,† and, therefore, do not seek to impose articles or creeds upon any. For themselves, they rejoice that those clouds of doctrine‡ and scholastic definition which serve to obscure the benign countenance of our Heavenly Father have been dispelled, and that

* See the Bishop of Oxford's speech on Lord Ebury's recent bill in the House of Lords.

† It is therefore inaccurate to ascribe "a theory" or system to Unitarians. Although few of them might offer serious objection to the articles of the "Apostles' Creed," they own no master but Christ, no guides but Scripture and conscience.

‡ A striking variation of meaning has come to be applied to the term "doctrine," in modern theology, from that in which it is used in the Bible, where it most generally signifies *moral* instruction.

they are enabled to discern, though still through a glass darkly, his glory in the face and words of Jesus Christ. The following words of the learned Whitby, at the beginning of the preface to his 'Last Thoughts,' are strictly just:—"It is rightly observed by Justin Martyr, 'that an exact scrutiny into things doth often produce conviction; that those things which we once judged to be right are, after a more diligent inquiry into truth, found to be far otherwise.' And, truly, I am not ashamed to say *this is my very case*; for when I wrote my commentary on the New Testament, I went on—too hastily, I own—in the common beaten road of other reputed orthodox divines," etc. He commences the 'Last Thoughts' thus:—"It is observable from Scripture, and from the Fathers of the first three centuries, that whatsoever our blessed Lord is said to *have*, as to his nature, attributes, and offices, he is said to have by the *donation* of the Father;" in proof of which he cites various passages of the former, which appear to have been forgotten or slighted by C. D. when he wrote of Christ's worship,* pre-existence, etc., such as John vi. 57, v. 25, v. 22-24, xvii. 2, iii. 25; Matt. xxviii. 18; Acts ii. 36; Heb. i. 2; Eph. i. 22; Phil. ii. 9; Ps. cx. 1; Col. i. 19; John v. 36, v. 27; 1 Cor. xv. 28; John iii. 3, 4, xiv. 10.

I have especially aimed throughout this correspondence to make the Word of God—having regard, of course, to genuineness—its own expositor and illustrator wherever practicable, holding, with the words of 2 Pet. i. 21, that, generally, no obscure or peculiar passage thereof, "nor any prophecy of the Scripture, is of any private" (or independent) "interpretation." In matters of strict revelation, and beyond the ken

* "The cases in which the word *προσκύνησας* is to be understood of religious adoration, and those in which it denotes nothing but civil homage, can be discriminated only by attending to the circumstances of each. This word occurs sixty times in the N. T. Of these there are two which, without controversy, denote the customary act of civil homage—Matt. xviii. 26; Rev. iii. 9: fifteen refer to idolatrous rites; three are used of mistaken and disapproved homage to creatures; about twenty-five clearly and undeniably respect the worship due to the Most High God; and the remaining number relate to acts of homage paid to Jesus Christ."—Dr. J. P. Smith, Script. Test. vol. ii. p. 257-8.

of human reason to discover, the appeal must be to the written Word. This is the Protestant principle, and this the 6th Article of the Church of England asserts in these words:—"Whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith," etc. In proof of my attention to this rule, I would refer to my appeals to the invariable usage of even the authorized version in regard to the phrases "one" and "I am," confirmed by the requirements and tenor of the context in each case (pp. 16, 17, 88, 89); the parallels given in reference to *worship* (pp. 92-6); and the illustrations of the peculiar style of the N. T. writers, especially of John (pp. 98, 99), to none of which have adequate replies been offered. Who, then, are they that pervert the Word of God, and strive to elude the sense of its terms—they that adhere throughout to its ordinary usage, or those who depart therefrom in solitary and isolated instances, in order to elicit what they deem a more *natural* sense? Oh, the pride of carnal reason! Even in common parlance, it would seem preposterous to understand the term "one," when applied to two or more persons or objects, in any but a figurative or popular meaning. C. D.'s illustration of this point by the sovereign and ambassador is, therefore, quite Unitarian. They are "one" for certain purposes in a metaphorical sense, but this does not constitute them of intrinsically equal power and dignity. Christ and all mankind may be the "offspring" of God, and some, in the Scriptural view, may be "partakers of the Divine nature;" must they, therefore, be equal to God, or "one" with him in any sense but that for which the Saviour so fervently prayed on behalf of his followers (John xvii. 22-3), "that they may be one—even as we are one—I in them, and thou in me; that they may be made perfect in one"?

Another capital point, on which no answer has been attempted, is that touching the nature of the reconciliation between God and man, which Christ lived and died to effect. At the risk of appearing tedious, I will again advert to the language of Scripture on this head, with the view of showing

the direct antagonism which exists between it and the statements of so-called orthodoxy, merely repeating by the way that the leading parables exhibit similar opposition. The annexed two series will render this plain.

ORTHODOXY

Teaches that Christ came to reconcile *God to man*.

Art. 2 of the Church of England and Ireland says, Christ "truly suffered . . . to reconcile his Father to us."

The Westm. Conf. of Faith has these words (chap. viii. 5):—"The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him."

THE SCRIPTURES

Declare that Christ appeared to reconcile man to God.

Matt. i. 21, viii. 16, 17.*

Acts iii. 26, iv. 12.†

Rom. v. 10.

2 Cor. v. 18-20.

Eph. ii. 16. }

Col. i. 20-1. }

Gal. i. 4.

Tit. ii. 14.

1 Pet. i. 18.

„ ii. 24-5.

„ iii. 18.

1 John i. 7.

Rev. v. 9.

„ vii. 14.‡

* This text is adduced merely as an illustration of Isaiah liii. 4; for which see also 1 Pet. ii. 24.

† The term rendered here (Acts iv. 12) 'salvation,' as in verse 9 of same chapter, signifies *healing, making whole*—of sin in the former case, as of bodily infirmity in the other.

‡ To the above might be added two other passages illustrative of the same view, viz. Matt. v. 24 (on which see Alford's Gr. Test.) and 1 Cor. vii. 11. There is one passage of the O. T. (1 Sam. xxix. 4) in which the term 'reconcile' is employed in an inverse sense to that which in all places of the N. T. above enumerated it seems to bear. (The Septuagint here has *διαλλαγησεται*, and not *καταλλαγ*, as almost always in the N. T.) In this passage the princes of the Philistines ask Achish regarding David, "For *wherewith* should he reconcile himself with his master?" on which I would merely observe:—1st, This solitary exception only serves to confirm the general rule, for—2nd, it just expresses the notion of reconciliation and atonement usually held by Heathens, and from thence borrowed by more civilized religions, in which worthier views of the divine character and government should prevail.

One of the latest statements of the orthodox doctrines relative to 'the death of Christ' appears in the volume entitled 'Aids to Faith,' in an essay by the present Bishop of Bristol and Gloucester. As might be expected from the author's high position and repute, the article in question is eloquent, ingenious, and learned. Its very copiousness, however, of quotations from the New Testament has left him little space for a thorough investigation of any of the places cited in

And here I will cite again Bishop Colenso to this point on Rom. v. 10, 11 :—" *Enemies*, that is, not hated by God, or hateful to him, but hostile to him, as in Col. i. 21."

" *We were reconciled to God by the death of his Son.* The language of St. Paul is, 'God hath reconciled us to himself by the death of his Son.' 'God was in Christ, reconciling

his pages. He therefore appears to rely for producing the desired impression and conviction chiefly on the superficial aspect and mere sound of his references, rather than upon a patient examination of their context and the general teaching of the N. T. on the questions involved. Not to swell unreasonably the present note, I would offer but a few remarks touching the conclusions he has endeavoured to establish.

1st. A Unitarian would deny with him that the Gospels, Acts, and epistolary writings of the N. T. conflict with each other in the representations they give of the death of Christ, and of its purposes and effects. The evangelical writers, even were they deemed to be uninspired (as perhaps might Mark, or the author of the Epistle to the Hebrews), are evidently of the same school of opinions, although varying essentially in their modes of statement and illustration. As an instance, our Lord speaks of the dispensation he was founding as 'the new Covenant,' and of his death as a ratification or dedication of it; and the Epistle to the Hebrews at much length propounds and expands the same view (viii. ix. x.).

2nd. A Unitarian would recognize in both the historical and didactic portions of the N. T. frequent comparisons instituted or implied between the death of Christ and the sacrifices under the Law. In the instance just referred to, Christ and the writer of Hebrews clearly allude to one purpose of ancient sacrifices, such as those described Gen. xv. 8-18, xxxi. 44-54, and especially Exod. xxiv. 3-8, namely, to seal covenants; and as the sacrifices and other ordinances of Moses, particularly that of the annual atonement, were designed to impress the mind with the necessity of approaching God free from all sinful defilement, both as regarding persons, places, and other objects employed in his worship, as well as to intimate Jehovah's removal of those defilements, and remission of the errors and transgressions (sins of ignorance, inadvertences, etc., Heb. ix. 7) which occasioned them, so Christ came by his life and doctrine, sealed by his death, to proclaim an amnesty, and to take away the sin by which the soul is defiled. He is likened to the brazen serpent as *healing*, not *propitiatory*. He says, "I, if I be lifted up, will draw all men unto me." He is the heavenly bread which, he tells us, is his 'flesh': yet his flesh came not from heaven; it remains therefore that his flesh, the bread from heaven, was his *doctrine*. "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." "It is the *spirit* that quickeneth, *the flesh* (even Christ's flesh) profiteth nothing." Yet he should die according to the Scriptures, and die on account of, as well as through, the sinfulness of man—both live and die to 'save his people from their sins.' His death was not altogether voluntary,

the world unto himself.' It is not he who needs to be reconciled to us; for he loves us all along. It is we, poor sin-stricken creatures, who need to be reconciled, brought back, to him."

"Verse 11, *We have now received the atonement*. It is very unfortunate that the true meaning of the word atonement, which

although obediently submitted to:—"If this cup may not pass away from me," etc. "I have power to lay down my life and I have power to take it again; this *commandment* have I received of my Father." If he had not died, "how then should the prophets have been fulfilled?" This therefore is a point dwelt and insisted on by the Apostolic writers and preachers in proof of the Messiahship of Jesus, as well as to obviate the cavils and objections grounded upon his humiliation and sufferings. Therefore they tell us in the figurative style of Hebrews, that he "was made sin for us," "a curse for us," on our account, but not *instead of us*; and "by his stripes we are healed; for we were as sheep going astray, but are now returned to the bishop and shepherd of our souls." By such comparisons and similitudes do the Gospels, Acts, and Epistles, consentaneously and uniformly represent the merciful purposes of God, and the true efficacy of Christ's self-devotion and death. In view therefore of such unanimous testimony, what wonder even if some who attach a preternatural efficacy to the Redeemer's sufferings for men should desire to alter the terms in which the Article of the Church of England and the Westminster Confession, as above cited, attempt to define and express it?

3rd. His Lordship has, after all, omitted some points which are most material and fundamental in the construction of the orthodox system of atonement. He has not only omitted to prove that animal sacrifice was at the first of divine institution, (A. B. can only offer conjectures,) but, what is more important, he has not attempted to show that at any period sacrifices were appointed to absolve from the guilt of deliberate and presumptuous *moral* offences. The only atonement for such under the old dispensation was death, the free and unpurchased remission of which God reserved as his prerogative. "In the day that thou eatest thereof *thou* shalt surely die." "The soul that sinneth, *it* shall die, but when the wicked man turneth," etc. This too is the Gospel which Christ in his discourses and parables has set forth, and the encouraging doctrine of 'reconciliation' which the Apostles, as his 'ambassadors,' and 'in his stead,' proclaimed. (Rom. v. 10-11; 2 Cor. v. 18-21.)

In connection herewith, it may be further observed that the Bishop has avoided discussing the inquiry, whether the New Testament teaches that God required to be reconciled to man (!), or man to God. Surely it is an all-important element of the Gospel to be settled, whether, whilst it describes men as enemies to God, it does not set forth Jehovah as the loving Father of his erring children. But the Bishop takes for granted that God was also to be reconciled, without troubling himself to adduce in proof one express text, and thus briefly disposes of the perplexing subject:—"The question, whether we are reconciled

occurs in this passage of the English version, namely, at-one-ment, or reconciliation, should be commonly lost sight of, and the notion introduced of something paid down to atone (as it is said), or compensate, to God, or at least to *reconcile God to us*, for our sins. But the English reader should remember that the word is identically the same in the Greek as that which has just before been twice rendered in the English version, 'reconciled.' And, as has been said already, St. Paul is not speaking of anything being done to *reconcile God to us*, but of what God has done to *reconcile us to himself*; and so we find him speaking of our receiving the reconciliation, or at-one-ment, as a gift from our Father's love."

Again, with regard to the testimony of the Baptist to the superiority of Christ over himself (John i. 15, 30), which probably was frequently reiterated by him when asked if he was the Messiah, and which therefore might *naturally be expected to occur also in the other Evangelical Narratives*, although not precisely in the same terms, I will just observe that Calvin and Marlorat, Morus apud J. P. Smith, Father Simon, Beausobre and L'Enfant, Barker's Bible (1599), Dr. J. Heylin, H. Stephens (Thes. tom. iii. p. 566), Rob. Constantin (Lex. Græc.-Lat.), Lambert Bos (Exerc. Phil. pp. 58 and 59), besides that *Ædipus* Bengel and others, interpret the phrase *πρωτος μου* of *excellence, dignity, superiority*, and not of *priority in time*; to cite their language here would be too prolix. Let me, however, endeavour to elucidate the words as recorded by the beloved disciple (John i. 15, 30), by comparison with another passage in the chapter (verse 27), and with similar declarations under *similar circumstances*, as related by the three synoptic historians, Matthew, Mark, and Luke.

to God only, or God is also reconciled to us, might be discussed on deep metaphysical grounds; but we purposely leave that on one side at present," etc. The writer of these lines therefore parts with it here, content to refer to the uniform language of Scripture, as exemplified copiously in the series of passages to which this note is appended, and leaving to other abler and more learned pens to reply fully to this and the other branch of the Right Rev. essayist's contribution to 'Aids to Faith.'—E. F.

John i. 15.—“John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me, for he was before me.”

John i. 30.—“This is he of whom I said, After me cometh a man which is preferred before me, for he was before me.”

John i. 28.—“These things were done in Bethabara, beyond Jordan, where John was baptizing.”

John i. 25-27.—“And they asked him, Why baptizest thou then, if thou be not the Christ? . . . John answered them, saying, I baptize with water, but there standeth one among you whom ye know not; he it is who coming after me is preferred before me, *whose shoe's latchet I am not worthy to unloose.*”

Luke iii. 15, 16.—“And as all men mused in their hearts of John, whether he were the Christ or not, John answered, saying unto all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoe I am not worthy to unloose.”

Matt. iii. 11. Mark i. 7, 8.

These several declarations were uttered when John baptized at the river Jordan, in reply to universal inquiries as to his being the Christ or not, and seem almost identical in import, as they are also partly in phrase. Whilst the clause “whose shoe's latchet I am not worthy to unloose,” of John i. 27, and of the three other Gospels, testifying the superior dignity of Jesus, casts light on the term *πρωτος* (verses 15, 30), rendered *more excellent* by Calvin, *greater* by Beausobre and L'Enfant, *more excellent* by H. Stephens, *superior* by Lucas Brug, etc.; that rendered (John i. 15, 30), in the authorized version, “is preferred before me,” but by Lambert Bos and Bengel *has got before me*, and by J. J. Gurney (Bib. Not. pp. 44, 45), *has overtaken me*, may be illustrated by the expressive term *ισχυροτερος*, ‘*mightier*,’ more vigorous, used by the three other writers.*

With regard to the alleged necessity for an infinitely precious sacrifice to propitiate and satisfy divine justice, and the supposed infinite value of Christ's ransom, after all I have already repeated and cited from Scripture and learned divines

* Without inversion or critical reference, the passages may be allowed to explain themselves thus :—John i. 30, “After me cometh a man who is preferred before me (*has overtaken me*), for he was before me” (*was superior to me*), is illustrated by Luke iii. 16, “One mightier (more vigorous) than I cometh, the latchet of whose shoe I am not worthy to unloose.”

in reference to this subject, it is enough to reply:—1st. Such a doctrine is not expressed in the Bible. 2nd. An infinite and immortal Being, the Deity, could not suffer, still less, die; as Art. 1 of the Church of England declares in the words, “God is without body, parts, or *passions* ;” and, therefore, an *infinite* sacrifice is not possible. 3rd. We have shown that Scripture invariably states, not only that God’s mercy and favour are “without money and without price,” but that Christ came not to *reconcile God to man*, but *man to God*, thus effecting peace and *at-one-ment*.

And therefore it may be observed that the fable of Curtius, were it even as true as it is poetical, would not form a just parallel to the orthodox fiction. According to the Roman story, Curtius plunged *whole* and *entire* for his country into the yawning abyss. Do the orthodox believe that the ‘God-man’ suffered in his twofold nature; that *he died* in his Deity as well as in his Humanity? If not, where is the full and perfect oblation and satisfaction for the sins of the whole world? It was the suffering *man* that exclaimed on the cross, “My God, my God, why hast thou forsaken me?” And in the words of Heb. ii. 17, 18, “it behoved him *in all things* to be made like unto (or the same as) his brethren . . . to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able (knows how) to succour them that are tempted.”

There is a practice too frequent with orthodox controversialists, which of itself is sufficient to prove how needful is a purification of the common English version of the Scriptures; not a new translation in any sense, but such a revision as is requisite to bring it up to that standard of purity and of closer accordance with the original apostolic text which modern investigation and collation of manuscripts, versions, and Fathers, etc., have indicated. The practice to which I allude is that of referring to and employing phrases and texts of the common version, which all competent critics admit to form no portion of the genuine word of God, or not to be properly explicable in the sense sought to be assigned to them for po-

lemical purposes. C. D., whether through disregard of the labours and judgment of such men as Wetstein, Griesbach, Lachmann, etc., or from inadvertence, or from the habit of contemplating these questions of divinity through orthodox spectacles, indulges occasionally in this slipshod mode of citation, as when he uses with the attractive parade of inverted commas and italics, etc., such expressions as "God manifest in the flesh;" "God purchasing a church with his own blood;" "Jesus Christ the same yesterday, to-day, and for ever;" that we by virtue of our union with Christ shall be "partakers of the *Divine* nature."

As to this last reference to 2 Pet. i. 4, I think it a striking instance of C. D.'s inadvertence. Christ prayed that his followers might become 'one,' as he and the Father are *one*; Paul prayed that the Ephesians "might be filled with *all the fulness of God*;" John assures those he wrote to (1 Ep. ii. 20), "Ye have an unction from the Holy One, and ye *know all things*." These are strong expressions, which, if taken literally, would import that the disciples of the Apostles John and Paul were endowed with all the Divine attributes, and the followers of Jesus were to be joined with the Father and himself in the *unity* of the *Divine essence*. If so, then Christ was "partaker of the *Divine* nature," in the same sense as Christians are, and in no other. This, therefore, will perhaps be pronounced a Socinian perversion of C. D.'s. I am pleased to observe, however, that he does not in any of his letters refer to the exploded text 1 John v. 7, which is, I repeat, the only passage of the Old or New Testaments which seems, and only *seems*, to express the dogma of three *somethings* in the unity of the Divine essence.

With regard to 1 Tim. iii. 16, I will merely remark that the reading 'God' is discarded by Wetstein, Bowyer, Griesbach, Vater, Lachmann, Rosenmüller, Marsh, and Dean Alford; and this last learned divine in such cases yields only to most overwhelming evidence and authorities. Some of these critics would substitute the word 'which;' others, including the last-named, prefer 'he who.'

As to Acts xx. 28, Dean Alford, in the first edition of his Greek Testament, adopted "church of the Lord" instead of the common reading "church of God." In his later issue, he returns to the latter form, as he considers by recent discoveries and collations the evidence for both readings has become equally balanced, whilst the analogy of Scripture is wholly in favour of "church of God." This last circumstance, in the opinion of some, makes it more probable that 'Lord' should have been altered into 'God' by transcribers than *vice versâ*. But what do other authorities pronounce on the point in question? Griesbach has it "church of the Lord;" Bishop Middleton also prefers that reading; and Wetstein, Kuinoel, and Dr. S. Davidson, and likewise Dr. J. P. Smith, who alleges "that all the most ancient and valuable manuscripts; the Coptic-Memphitic and Coptic-Sahidic versions; the Armenian; the old Italic or Latin, as in the Cambridge MS.; the Æthiopic; Irenæus, Eusebius, Athanasius, Chrysostom, Jerome, Augustine, and many others," and observes, "I must acknowledge, that to me the preponderance of evidence appears in favour of the reading 'the church of the Lord:.'" Script. Test., vol. iii. pp. 62, 63, 65. Further on (p. 66), Dr. J. P. Smith states, "In the revised English translation ascribed to Mr. Granville Penn (Lond. 1836), the reading *God* is adopted, and this version given, 'Take heed to yourselves and to the whole flock over which the Holy Spirit hath made you overseers, to rule the church of God which he hath purchased with the blood of his own (Son).'⁹ Before ever I had met this statement the rendering here presented appeared to me the most natural and literal according to the order of the original Greek (*δια του αίματος του ιδιου*), and most consonant to the analogy and teaching of Scripture in such parallel passages as Rom. viii. 32, 'He that spared not *his own Son*,' etc., and Rom. v. 10, 'If when we were enemies we were reconciled to God by the death of his Son,' etc."

Other writers also might be quoted on the same side; such as Limborch, Pyle, Bishop Marsh, Conybeare, etc., whose motives I hope will not be impugned. Such being the more

than doubtful external evidence relative to this text, it would be well if theologians would abstain from employing it to sustain their incomprehensible dogmas, and imitate the moderation of Bishop Middleton's remark, "I would not, however, willingly rest a doctrine of so much importance on equivocal evidence."*

Again, the literal application which C. D. makes of Heb. xiii. 8, "Jesus Christ, the same yesterday, to-day, and for ever," to the *person* of the Saviour, is opposed both to the tenor of the context and the opinion of eminent commentators. "The word *Christ* seems here to be put for the Christian doctrine and religion." (Vatable.) "Jesus Christ, who, both as to his promises and doctrine, is the same," etc. (Dr. Wells.) Such also is the interpretation of Baxter, Father Simon, Le Clerc, J. G. Rosenmüller, Whitby, and Pyle, who deny that the expression is meant of the *person* of Christ, appealing to the context, and to Acts v. 42; 2 Cor. iv. 5; 1 Cor. i. 23.* Many similar examples of prosopopœia are to be found in Scripture. Thus Acts xv. 21, "For *Moses* of old time hath in every city them that preach him;" 1 Cor. x. 2, "And were all baptized unto *Moses*, in the cloud and in the sea." In like manner the Apostle seems to personify the heavenly teaching of the new dispensation, when he says, Rom. x. 6-8, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) . . . but what saith it? *The word* is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach," etc.; evidently borrowed from Deut. xxx. 11-14, "For this *commandment* . . . is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it to us? . . . but *the word* is very nigh unto thee," etc. Still more forced is the application by C. D. of the beautiful description of the wisdom that is from above (James iii. 17) to the *person* of Christ. What then does this Apostle mean when he exhorts (James i. 5), "If any of you lack *wisdom*, let him ask of God," etc.? Or what would he make of that

* See Wilson's 'Concessions of Trinitarians,' *in locum*.

beautiful passage in Psalm lxxxv. 9-11, presenting so many personifications:—"Surely his Salvation is nigh them that fear him, that *Glory* may *dwell* in our land. *Mercy* and *Truth* are *met together*. Righteousness and peace have kissed each other. *Truth* shall *spring* out of the earth, and *Righteousness* shall *look down* from heaven?" Perhaps Mercy and Truth and Peace are some of the *Æons* of the Gnostics created by or born of "the Wisdom from above," alluded to, no doubt, in Heb. i. 2, "by whom also he made the *Æons*," in the common version perversely rendered 'the worlds,' and by some heretics still more perversely, *the ages* or *dispensations*. The gain of a little clause like 'from above,' would be a poor compensation to the orthodox for the labour of eliminating from the Hebrew and Hellenic Scriptures all the Oriental metaphors, figures, and character, when found inconvenient in doctrinal interpretation.

Indeed, there are many texts of the Old and New Testaments which C. D. and all Trinitarians, in support of their so-called "social" theory, are compelled to qualify by non-natural devices of exposition. Every orthodox minister is aware that the young and simple always need such glosses to obviate the force of passages like the following:—(Matt. xix. 17), "And he (Jesus) said unto him, Why callest thou me good? there is none good but one, that is God." And this (Mark xiii. 32), "But of that day and that hour knoweth no one; no, not the angels which are in heaven, neither the Son, but the Father." And John x. 29, and xiv. 28, "My Father is greater than I." And John xvii. 1-3, "*Father*, the hour is come. . . . And this is life eternal, that they might know *thee*, *the only true God*, and Jesus Christ whom thou hast sent." And 1 Cor. viii. 6, "But to us there is but one God, the Father, and one Lord Jesus Christ." And Eph. iv. 4-6, "There is one Spirit . . . one Lord . . . one God and Father of all," etc. And 1 Tim. ii. 5, "For there is one God, and one Mediator between God and men, the man Christ Jesus." And John iv. 23, 24, "But the hour cometh, and now is, when the true worshippers shall worship *the Father* in spirit and in truth. . . . God is a

Spirit, and must be worshipped in spirit and in truth." And Deut. vi. 4, "Hear, O Israel; Jehovah our God is *one Jehovah*." And Isaiah lvii. 15, "For thus saith the High and Lofty that inhabiteth eternity," etc., besides many other declarations of the supremacy and absolute unity of God, even the Father, which remain and shall stand on the face of Holy Writ as bright and immovable as the faithful witnesses in heaven.

"Thy glorious Being singly stands,
Of all within itself possessed;
Controlled by none in thy commands,
And in thyself completely blest."

MARTINEAU'S Hymns, No. 98.

The unity ascribed to the Deity by Trinitarians is certainly peculiar, *sui generis*, admitting, it appears, of a plurality, and needing a principle of explanation not expressly suggested in Scripture. An orthodox theologian inditing 1 Tim. ii. 5, should have worded it thus, "There is one God, and one Mediator between God and men, the *God-man* Christ Jesus;" and Acts xvii. 31, "God will judge the world in righteousness by that *God-man* whom he hath ordained." And Acts ii. 22, "Jesus of Nazareth, a *God-man* approved of God," etc.; and xiii. 38, "Be it known unto you that through this *God-man* is preached unto you the forgiveness of sins," etc. But in all these places the inspired Apostles did not hesitate simply to style him *a man*. You will perhaps pooh-pooh such facts as too simple to dwell upon; but their uniformity and frequent recurrence without qualification of any sort are very remarkable; and whilst, as I have above intimated, all passages relied upon by Unitarians as inculcating their views continue steadfast and immovable under the searching ordeal of criticism, and investigation, and collation, nearly every leading and favourite text of Trinitarians has in its turn, whether as regards its current interpretation, its rendering in common versions, or its claims to genuineness, been pronounced untenable and even discreditable by candid and learned divines of their own party. Witness the following:—

AUTHENTICITY DISPROVED. THE COMMON RENDERING OR INTER-
PRETATION IMPUGNED.

Acts xx. 28.	Gen. i. 1, 26.
Rom. ix. 5.	Isaiah vii. 14. }
1 Tim. iii. 16.	Matt. i. 23. }
1 John v. 7.	Matt. xxviii. 19.
Rev. i. 11.	Isaiah ix. 6.
Heb. ii. 16.	John i. 15, 30.
	„ viii. 58.
	„ x. 30.

The *Pauline* origin of the Epistle to the Hebrews is elaborately confuted by Dean Alford in the introduction thereto in his critical New Testament. His high testimony to the value of Lachmann's labours is worth repeating here:—"His real service to the cause of sound criticism has been the bold and uncompromising demolition of that unworthy and pedantic reverence for the received text, which stood in the way of all chance of discovering the genuine word of God; and the clear indication of the direction which all future sound criticism must take, viz. a return to the evidence of the most ancient witnesses." He also bestows warm commendation on Dr. Tregelles's efforts in the same department of theology.

Having included in the list of texts just given the two of Gen. i. 1, 26, "In the beginning God (literally Gods) created the heavens and the earth," and "Let us make man in our image," etc.; and C. D. having referred to them as supporting his *social* theory, I think a few remarks may be requisite. That the use of the plural form of speech by individuals in elevated station is exemplified in Scripture will be evident from the following out of various places:—Ezra iv. 18, the king said, "The letter which ye sent unto *us* hath been plainly read before me;" Song of Solomon i. 4, 11, "Draw me, *we* will run after thee;" "*We* will make thee borders of gold," etc.; Dan. i. 36, "This is the dream, and *we* will tell the interpretation thereof before the king." And not to extend our matter by citing the words of many writers, such as Tostat, Grotius, South, Limborch, Ostervald, Storr, Schulz, Rosenmüller, and other Trinitarians, who ascribe the two passages of Gen. i. to Oriental usage, etc., I will content myself with the following extract from Archbishop Whately's 'Elements

of Logic,' pp. 375-6, as sufficiently apposite to the purpose in hand:—"Nor were those who were accounted orthodox altogether exempt from the same fault of presumptuous speculation. 'Who,' says Chrysostom, 'was he to whom God said, Let us make man? Who but he, the Son of God?' And Epiphanius, on the same passage, says, 'This is the language of God to his Word.' Each of these writers, it may be observed, in representing *God* (under *that* title) as addressing himself to the Son, as to a distinct being, previously to the birth of Jesus on earth, approaches very closely to the Arian Tritheism." Such rational observations, if penned by a Unitarian, would be pronounced "a downright perversion" of God's word, "an attempt to elude the obvious sense of its terms."

This brings us again to the *social* theory of three persons subsisting from all eternity in the unity of the Deity. A *theory* it must be considered (and one more wonderful than any in ancient or modern Pagan systems), because it is admitted, as we have partially exemplified in former letters, by most eminent Lights of Romish and Protestant orthodoxy, that it is nowhere "expressly and definitely read in Holy Scripture." (See No. VI. of the Correspondence, pp. 15-16, and No. III. of the Appendix, p. 141.) According to the authoritative formularies of the Churches of England and Scotland, the Second person issued by *eternal generation* from the First, and the Third person by *eternal procession* from the two former. Without such distinctions of existence amongst the three Persons it is supposed to be impossible to escape from falling into the Arian Tritheism of Archbishop Whately. I would observe in passing, that as regards the third Person, it is stated by our Saviour, that he 'proceedeth from the Father;' but he is nowhere said to proceed from *the Son*; although clearly he sent him 'when he ascended upon high and received gifts for men.' We are now, however, more immediately concerned with the question of the generation and sonship of Christ himself. C.D. argues in support of the social scheme of a plurality of persons in the Godhead throughout eternity from the supposed *à priori* fitness and necessity of such a mode of being in the Deity fortified by an ingenious train of *argumenta ad ab-*

surdum. He will be glad, perhaps, to learn that a recent writer has issued one of the 'Tracts for Priests and People' on the subject of "the Incarnation," and a form of the social theory. It is hard to be understood by simple *people*, and might more properly be entitled a *Tract for Priests*.

As it is generally admitted that without historical proof the *à priori* line of argument must be futile and unsatisfying, I think it sufficient in reply to C. D. to employ the remainder of this letter in endeavouring to show—

1stly. That there is no warrant in Scripture for the doctrine of Christ's *eternal Sonship*;

2ndly. That many statements in the New Testament tend strongly to disprove such a dogma.

1st. To begin with the first two chapters of the first and third Gospels, which many suppose to teach the assumption of human flesh by the second person of the Godhead, let us see what they do tell. The Gospel of Matthew opens with this title, "The Book of the generation of *Jesus Christ*;" that is, unquestionably, the human genealogy of him so called. It then proceeds to detail this genealogy from Abraham to Joseph the husband of Mary. After this (verse 18) it goes on to relate "Now the birth of *Jesus Christ* was on this wise, when as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost;" or as in verse 21, "that which is conceived in her is of the Holy Ghost." And when she brought him forth they named him Jesus. The narrative, therefore, relates simply to the genealogy and the birth of Christ on earth. If, in addition to the human flesh and soul, he now acquired any higher element it must have been derived from the unexplained operation of the Holy Spirit, the *third* person of the orthodox Trinity, exercised on this occasion. I do not discover in any of the details here an express declaration that the *first person*, the Father, was directly instrumental in the act of generation, nor any intimation that Jesus was in consequence to be called the Son of God, unless in the next chapter, verse 15, where Hosea ii. 1 is *by accommodation* applied to his return from Egypt; the full words are, "When *Israel* was a child, then I loved him, and called my

son out of Egypt;" a passage clearly intended for the people of Israel primarily.

The third Gospel, in reference to this subject, relates that the angel Gabriel was sent to Nazareth "to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary." To her Gabriel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, *therefore* also that holy thing which shall be born of thee shall be called the Son of God." The birth, however, took place at Bethlehem, because "Joseph went up out of the city of Nazareth unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed, with Mary, his espoused wife." From this narrative likewise we learn that *the Holy Spirit* was the agent by whom the Virgin Mary conceived her son; and we read the child was *therefore* to be called "the Son of God." On the hypothesis then that "the Holy Ghost," "the power of the Highest," means a person, the third in the Godhead, this narrative, like that of Matthew, makes *him*, and not *the first*, the parent of Jesus. But further, I would observe, there is no intimation in either of these narratives that *a previously existing higher nature*, whether styled the second person of the Godhead, the Word, or the Son of God, had now become incarnate or united to human flesh; nor do I see *how the absence of all reference in this place to such a circumstance is consistent with the Trinitarian or social theory*. It is observable also, that neither the Saviour himself, nor any writer of the New Testament, when asserting that he was the Son of God, grounds his claim to that dignity on any incident connected with his birth, unless such phrases as "sent into the world," "came down from heaven," (and others, "came" and were "sent from God" too) be violently applied to this miraculous conception by the Holy Spirit.* I shall therefore dismiss this part of the subject

* The first two chapters of Matthew and Luke are debatable ground. Much acrimony and reprobation have been expended on those, including the authors of the 'Improved Version,' who have presumed to manifest their con-

(reserving a few remarks on the two narratives for a note), with the observation of the learned J. P. Smith (Script. Test. vol. ii. pp. 20, 21) :—" The doctrine of the miraculous conception has no necessary influence on the determination of the great point in the controversy concerning the person of Christ."

As to 1 Tim. iii. 16, we have already seen that the common reading is rejected by the best critics, Griesbach, Marsh,

viction that these chapters probably do not properly form portions of those Gospels as originally written ; that they are inconsistent with each other ; that they contain irrelevant applications of prophecies, and a reference to a prediction not to be found in the Old Testament ; that in one instance, that of the slaughter of the innocents at Bethlehem, mention is made of an extraordinary act of futile barbarity to which neither the Jewish nor Pagan historians of the time make any allusion ; the main purpose of the whole being to establish a theory of miraculous generation, which has neither bearing upon nor connection with the great events of the evangelical history, and to which no allusion is afterwards made by the inspired penman nor by Christ himself ; but on the contrary, besides the fact that the two genealogies (so different and independent) trace our Lord's pedigree to David, not through Mary, but Joseph ; that he is frequently by his neighbours, and even by his mother, recognized as the son of Joseph the carpenter, Matt. xiii. 55 ; Mark vi. 3 ; John i. 45, vi. 42 ; Luke iii. 23, iv. 22, and ii. 48.

There is however one circumstance connected with these narratives which appears to me to have a more important bearing on the truth of their statements than has been noticed by theologians ; I mean this, that not only is Jesus Christ in the genealogies traced to David *through Joseph*, but it is nowhere mentioned that his mother was of the house of David or the tribe of Judah. Dean Alford, on Luke i. 27, observes, "*of the house of David* refers to Joseph, who (see Matt. i.) was of the direct lineage of David ; that *Mary was* so is nowhere *expressed* in the Gospels, but is implied in verse 32, (?) and has been the general belief of Christians." In addition to the two genealogies there are three passages which declare Joseph to have been of the house of David, Matt. i. 20 ; Luke i. 27, and ii. 4. The particular care thus evinced to attest that Joseph was thus descended, and the total absence of any similar statement as regards Mary, are surely remarkable facts ; add to which, that Elizabeth, who was *of the daughters of Aaron*, is styled her *cousin* ; all tending to raise a presumption unfavourable to the accounts of the miraculous conception. I observe that the marginal references in our Bibles at Heb. vii. 14, "It is evident our Lord sprang out of Judah," do not indicate any text which applies to his mother as the channel of such origin. In short, the Scriptures afford no means or materials for proving that Jesus was the son of David *except through Joseph*. This note having now extended too much, I must deny myself the satisfaction of citing the calm and impressive repudiation of the "Christopædia of Matthew and Luke" by S. T. Coleridge, Liter. Rem. vol. iii. pp. 101, 102.

Alford, Jowett, etc. Were it even genuine, the expression, "God manifest in the flesh," would be more correctly interpreted of a moral and spiritual indwelling and manifestation of the universal Father in his beloved Son than of the gross ecclesiastical invention of an hypostatical union of the second person of the Godhead with the human nature of Christ. And so with John i. 14: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." D. L. has, in his reply to A. B.'s "Observations," pointed out and ably enforced a more Scriptural and natural (the spiritual and metaphorical is often the most natural) mode of interpreting the introductory paragraph of John i. 1-5, than that usually adopted by the orthodox. The older English versions (for instance, those of Barker, 1599 and 1615) render John i. 3, etc., thus: "All things were made by *it*, and without *it*," etc. It is observable that in these prefatory verses there appears no recognition of "the Word" as *Son of God*; and Dean Alford, *in locum*, says that Philo and the Jewish and Platonizing writers of the time shortly preceding and subsequent to the Christian era, whilst they speak much of the *Word* and *Wisdom* of God, sometimes as an "archangel," and even "another God," do not use those terms as personally applied to the *Son of God*, nor in connection with any Messianic ideas. Origen, too, he cites as making a similar observation regarding them. But it is only the wildest allegorizers that would seem to separate the Wisdom, and the Word, and the Light of God from the idea of God himself. And so John says, "the Word was with the Deity and the Word was (the) Deity." There is no warrant for making a distinction between the two occurrences here of the term rendered *Deity* or *God*, and saying that in one it signifies *the Father*, in the other *God* in *substance* and *essence*; certainly a distinction without a difference. For if the Father was the source of Deity, he never parted with his fulness; he remains ever complete and perfect God, "who was, and is, and is to come." The Word, Wisdom, and Light of God became

manifest in the person of Jesus Christ, "and dwelt (tabernacled) among us," and then it was "*we beheld* his glory, the glory as of the only begotten of the Father, full of grace and truth." 'Only begotten;' that is beloved, adopted, distinguished. It was thus on his baptism that the heavens opened, the Holy Spirit descended upon him, and a voice from heaven declared, "This is my beloved Son, in whom I am well pleased." And thus, John x. 36, Jesus himself says, "Say ye of him whom the Father hath *sanctified* and *sent* into the world, Thou blasphemest, because I said, I am the Son of God?" I need merely refer to Exod. iv. 22, "Israel is my son, even my firstborn;" Hosea xi. 1; 2 Sam. vii. 14 and its parallels; to Psalm lxxxix. 27; John i. 12; 2 Cor. vi. 18; Rom. viii. 14; 1 John iii. 11; Rev. xxiii. 7, to show the sentiment which pervades the high distinction of Son of God as applied to a people, to individuals, and to Christ himself, one adopted and chosen above his fellows. This dignity, prophetically assigned to Christ in Psalm ii. 7, is explained as fully accomplished and ratified in his Resurrection and Exaltation, Acts xiii. 33, and Rom. i. 4. Thus also in Heb. i. 2, 4, 5, the writer, whoever he was, recognizes the identity in import of the title 'Son of God' with that of his *heir* by *appointment*, "being made so much better than the angels, as he hath by inheritance *obtained* a more excellent name (a superior dignity) than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee?" The writer then proceeds to show Messiah's highest elevation when angels and principalities and powers were made subject to him. "And when again (*a second time*, says Alford, *in locum*, and many whom he cites), he bringeth in the first-begotten into the world," etc. I cannot afford now time or space to discuss this branch more fully. I would refer you to 1 John i. 1, 2, as a vivid expression of the beloved Apostle's apprehension of the spiritual glory and manifestation of "the Word of Life" upon earth. But neither the Prophets, nor Paul, nor John have used loftier language regarding Christ Jesus or his office than has Jesus himself in declaring, not only "all power is given

unto me in heaven and in earth ;" " the Father is in me and I in him ;" " I and the Father are one ;" but when he said to Philip, " He that hath seen *me* hath seen *the Father* ;" that is, in his human form—he, whosoever, that hath seen me. In all this, however, I submit there appears no assertion that the *second person* of the Trinity, one styled the *eternally* begotten Son, entered into and became enshrined in the man Christ Jesus. So stupendous and all-important a doctrine, instead of being obscurely hinted, and left to be ascertained by learned research, or deduced by scholastic and logical inference, should be expected to be announced in distinct and unmistakable language for the information of the humblest intellect. I make but one remark more under this head. Jesus never asserts that he knows anything, possesses anything, or performs anything of himself, or by any separate indwelling nature of his own. All is ascribed by him to the gift, the power, the spirit of his Father ! And this is not the expression of simple humility, but loyal testimony to the glory and goodness of God.

I wish, lastly, to advert as briefly as possible to the use and occurrence of the designation, " the Son," " the Son of God," in reference to our Lord on frequent occasions, as inconsistent with any idea of a previously existing eternal or divine nature being implied in it. It is, I believe, generally agreed that the Jews, neither before nor during Christ's coming, connected with their notion of Messiah any superior or pre-existing nature in hypostatic union with what was to be mortal and human in him. Yet how frequently do we find persons confessing he was the Son of God. Of course, it was expected that the Christ should be endowed with mighty power from on high. Accordingly, on the exhibition of his supernatural gifts in extraordinary acts on various occasions, his simplest and least-enlightened followers recognize him as the " Son of God," or acknowledge him to be " the Christ," the " Son of God," titles evidently almost synonymous, and implying the anointed, adopted Messenger of the Most High. Thus in John ix. 35, 38, the blind man whom Jesus had cured acknowledges him to be the

Son of God. As Adam Clarke observes, "that is, thou art the Messiah;" and as Calvin, already cited on this place (p. 95), says, "I do not think he then knew Christ to be God manifested in the flesh." And so also Matt. xiv. 33, when the astonished disciples saw Jesus walking on the sea, "they came and worshipped him, saying, Of a truth thou art the Son of God." "They had yet no true knowledge of the Godhead of Christ, but they acknowledged in him only a divine power, which was a preparation to true faith." (Diodati.) Again, Nathanael, John i. 49, upon Jesus evincing superhuman knowledge, answered and said unto him, "Rabbi, thou art the Son of God; thou art the King of Israel;" on which passage Macknight says, "Nathanael immediately perceived that Jesus not only knew what was done at a distance, but could look into men's hearts, so cried out in great astonishment, that he was the long-expected Messiah of the Jews:" Harm. sect. xviii. p. 91. The phrase, "Son of God," is here explained as equivalent to the *Messiah*, or *King of Israel*, by Lucas Brugensis, Grotius, Limborch, Whitby, Adam Clarke, Kuinoel, Robinson, etc. Once more, take the confession of Peter, as recorded in the three synoptic Gospels with notable variation, namely, at Matt. xvi. 16, "Thou art the Christ, the Son of the Living God;" Mark viii. 29, "Peter answereth and saith unto him, Thou art the Christ;" and Luke ix. 20, Jesus said unto them, "But whom say ye that I am? Peter answering said, The Christ of God." It was of him that Peter afterwards said, "I do not know *the man*" (Matt. xxvi. 72, 74); and "Jesus of Nazareth, *a man approved of God* among you by miracles and signs which *God did* by him," etc. From all of which places, as well as those before noted, it is evident that, in common opinion at that time, the title "Son of God," or "of the Living God," and that of "the Christ," "the Christ of God," were held to be synonymous. And I think this popular use and application of the designation is quite in accordance with its meaning throughout the Old Testament, and, therefore, totally inconsistent with any notion of a pre-existent nature in the Messiah; at least certainly the

phrase, as so employed in the New Testament, does not necessarily imply any such previous being.

But if the title, "Son of God," did not convey the previous eternal existence or generation of the person so designated, did it intimate that he was above, or exempt from, the wants and trials and *mortal* lot of other sons of men? Let Heb. ii. 9, 14, 17, 18, answer this question. Let all those places answer which speak of not only *Christ Jesus* submitting to *death*, *even the death of the cross*, and, for the joy set before him, *enduring its agony and shame*; but those which speak of the *death* of the *Son of God*, and of his *resurrection from the dead*. "If we were reconciled to God by the death of *his Son*;" Rom. v. 10. "He that spared not his *own Son*, but delivered him up for us all;" viii. 32. In this last, especially the surrender of the Son to death, is implied to be the greatest pledge of God's love; "How shall he not with him also freely give us all things?" "But precious in the sight of the Lord is the death of his saints!" God hath purchased his Church with the blood of his own (Son). We further learn, that "God, having *raised up his Son* Jesus, sent him to bless us." The *Son of God*, therefore, was mortal. That he could thus suffer and die, and be raised again, seems to me irrefragable proof that even in this his highest character, he possessed no peculiar natural element of immortality above other men, save through the almighty power of his "God and Father, who raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:" Eph. i. 17-21.

The Son of God, even God's *own dear Son*, was therefore, according to the express testimony of Holy Scripture, *mortal*; this "Son in whom," according to the second article of the Church of England, "the Godhead and Manhood were joined together in one person, *never to be divided*, did truly suffer, was crucified, dead and buried."

After this it is almost superfluous to show, as we might, "by many infallible proofs," how the Christ is dependent and

limited in this his highest capacity as 'Son of God.' His own words are conclusive on this point in John v. 19-23, in which he declares that 'the Son' derived all his knowledge, his power to raise the dead, and the authority to judge the world, from the Father; and Matt. xxiv. 36; and more explicitly, Mark xiii. 32, "But of that day and hour knoweth no man, no, not the angels which are in heaven, *neither the Son,*" etc., on which last passage Dean Alford thus emphatically comments:—"This is one of those things which *the Father hath put in his own power*, Acts i. 7, and with which the Son, in his mediatorial character, is not acquainted. We must not deal unfaithfully with a plain and solemn assertion of our Lord, (and what can be more so than *οὐδε ὁ υἱός*, in which by the *οὐδε* he is *not below*, but *above* the angels?) by such evasions as 'He does not know it so as to reveal it to us,' Wordsw. (and Aug.) Of such a sense there is not a hint in the context; nay, it is altogether alien from it." There is but one clause in these remarks to which I object, viz. that in which the Dean would confine the application of our Lord's words to his *mediatorial*, as distinct from some other and higher capacity. Is such a limitation suggested by the declaration in either Matthew or Mark, in the latter of which it is "*neither the Son,*" in the former "*but my Father only*"? Of the Saviour, even after his exaltation, the Apostle Paul writes, "There is one God and one Mediator between God and men, the *man* Christ Jesus" (1 Tim. ii. 5). And in that exalted state the Apostle further tells us, "He must reign till he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the *Son* also himself be subject unto him that put all things under him, that God may be all in all." Having previously said, "Then cometh the end, when he shall have delivered up the kingdom *to God*, even the Father;* when he

* Nature and Revelation alike testify that Jehovah possesses an essentially *paternal* disposition. He may, too, have been from eternity producing children. Is it an inevitable consequence that He had also a Son who was eternally begotten? And that that Son was identical with Christ Jesus? Here the historical evidence fails.

God is often, in Scripture, and by Christ himself, styled '*a* Father,' and '*the*

shall have put down *all* rule, and *all* authority and power" (1 Cor. xv. 28). Words cannot well be more express that *the Son* is distinct from, subordinate and subject to, *God*. Here, again, I gladly avail myself of remarks by Dean Alford *in locum*:—"The interpretation, that *subjection* is only an hyperbolic expression for the *entire harmony of Christ with the Father* (Chrys. Theoph. Ec.); the limitation of it to his human nature (Theodoret, Aug., Jerome, Est., Wolf, al.), with the *declarative* explanation, that it will then become plain to all, that Christ, even in regard of his kingship, is, on the side of his humanity, dependent on the Father (Flatt.), and the addition, *that Christ will then in his divine nature reign with the Father* (Calvin); the interpretation (of *αυτος ο υιος*!) as referring to Christ's *mystical Body, i. e. the Church* (Theodoret), are idle subterfuges (De Wette). The refutation of these and all other attempts to explain away the doctrine here plainly asserted, of the *ultimate subordination* ('subjection' rather) of *the Son*, is contained in the three precise and unambiguous words, *αυτος ο υιος*."

I have thus (perhaps superfluously) endeavoured to trace, by a limited reference to Scripture, the appropriation of the title *Son of God* to Christ in its most elevated sense. Passing over the narratives of his birth and childhood as irrelevant to this inquiry, we come to the commencement of his official career at his baptism; "God" then "anointed Jesus of Nazareth with

Father,' without reference to any particular offspring; as, "If I be a Father where is mine honour?" "the Father of spirits;" "the Father of lights," "of mercies," "of glory." "Have we not all one *Father*? Hath not one *God* created us?" 'The Father' and 'God' are employed as interchangeable and synonymous terms. Thus again, John iv. 23-24, "The true worshippers," says Jesus, "shall worship the Father in spirit and in truth; for the *Father* seeketh such to worship him." "*God* is a Spirit: and they that worship him must worship him in spirit and in truth." See also Matt. xxiii. 9; Rom. i. 7; Eph. iv. 6, v. 20; 1 Cor. viii. 6, xv. 24; 1 Pet. i. 17.

For striking illustrations of the extremes to which partiality for the *social theory* tends, the sermons of John Flavel, "On Christ's Compact with the Father for the Recovery of the Elect," etc. (Edinb. 1731), may be referred to; from which extracts are given in Ellis's 'Half-century of the Unitarian Controversy.'

the Holy Ghost and with power," and a voice from heaven proclaimed "This is my beloved Son, in whom I am well pleased." To this he himself appears to allude, John x. 36, "Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?" At the Transfiguration, a similar announcement was made by the heavenly voice. Again, it is repeatedly declared that the sonship of Christ was attested and ratified by his resurrection, Acts xiii. 33, Rom. i. 4, and was conferred by God's appointment, Heb. i. 2, 4-5 (where his mediatorial *heirship*, *more excellent inheritance*, and *sonship* are identified with each other); and again, Heb. v. 5, in these remarkable words:—"So also Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, this day have I begotten thee."

Finally, we behold Christ Jesus in possession of the glory to which, as the reward of his love, and labours, and self-devotion, God exalted him. The foresight of this upheld him amidst his hardest trials, and he earnestly longed for its fulfilment. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John xvii. 5), not as the orthodox imagine (excepting however such as Augustine, Bucer, Le Clerc, Rosenmüller, Grotius, Archbishop Parker, etc.—for some *sinister motives* perhaps); not the glory which they, taking the phrase literally, assign to the second person of the Trinity from eternity, but a *new and exalted condition*—that of head of the mediatorial kingdom, which is to cease after a certain period, and which is more or less graphically described by all the evangelical writers, (except James and Jude, the Lord's brethren,) as well as by himself, and as having no previous existence but in the counsels of God, like "the kingdom prepared for the blessed from the foundation of the world" (Matt. xxv. 34).

If this view, in which many orthodox persons concur, be just, then such phrases as 'the only-begotten Son,' 'first-born among many brethren,' 'first-born of every creature,' 'first-born from the dead,' 'first-begotten of the dead,' 'church

of the first-born,' 'I will make him my first-born, higher than the kings of the earth,' 'Israel is my son, even my first-born,' will be readily admitted to import pre-eminence, election and that without any necessary inherent superiority of nature or previous existence.

The lowly Son of Mary is a sublime object of contemplation—sublime in his origin; his office; his power; his exaltation; but most of all in that lofty moral character which caused him to be anointed above his fellows, and to be highly exalted by his God. Descended from a chosen line of kings; the Heir of a kingdom which Patriarchs rejoiced to behold afar off; of which Prophets, Apostles, and Martyrs were the Harbingers and Heralds, and Angels are but ministering spirits; his dominion shall continue while the sun and moon endure; and then only cease when the last enemy of God and man shall have been destroyed!

"Behold the Prince of Peace,
The chosen of the Lord!
God's well beloved Son fulfils
The sure, prophetic word.

"No royal pomp adorns
This king of righteousness;
Lo! meekness, patience, truth, and love,
Compose his princely dress.

"The spirit of the Lord,
In rich abundance shed,
On this great prophet gently lights,
And rests upon his head.

"Jesus, thou light of men!
Thy doctrine life imparts;
Oh may we feel its quickening power,
To warm and glad our hearts!

"Cheered by its beams, our souls
Shall run the heavenly way;
The path which Christ hath marked and trod
Will lead to endless day."

MARTINEAU'S Hymns, No. 200.

How different the sentiment of the following strains of Isaac Watts, suggested, naturally, by the social theory of orthodoxy :—

HYMN XXI. BOOK II.

" A song of praise to God the Redeemer.

" Let the old heathens tune their song
Of great *Diana* and of Jove :
But the sweet theme that moves my tongue
Is my Redeemer, and his love.

" Behold, *a God descends and dies*
To save my soul from gaping hell ;

But the great Son *proposed his blood,*
And *heavenly wrath grew mild again,*" etc.

Here I must close, and with sincere regards for you and all
who love the Lord Jesus in sincerity,

I am, your very affectionate

E. F.

THE END.

